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Father, Son, and Holy Ghost,  
*Each Person Distinctly :*  
IN  
Love, Grace, and Consolation.  
OR THE  
SAINTS FELLOWSHIP  
WITH THE  
*Father, Son, and Holy Ghost*  
UNFOLDED.

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By the Reverend  
JOHN OWEN D. D.

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The Second Edition Corrected :  
Recommended by Mr. *Burges*.  
And Enlarged with an *Alphabetical Table*.

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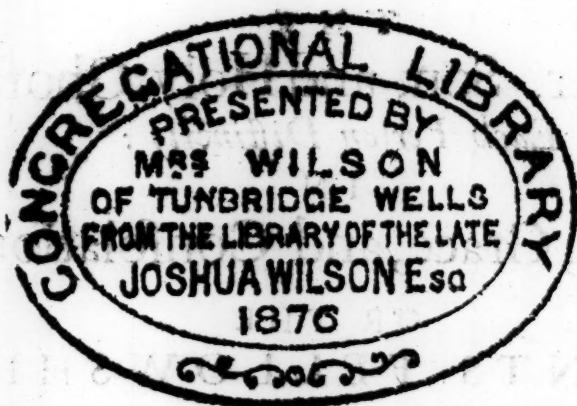
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T H E

Epistle to the R E A D E R.

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*Christian Reader,*

**B** E I N G brought under an Engagement of Promise for the Publishing of some Meditations on the Subject which thou wilt find handled in the ensuing Treatise. The Reasons of it's Delay; being not of Publick concernment, I shall not need to mention.

Those who have been in expectation of this Duty from me, have for the most part, been so far acquainted with my Condition and Employments, as to be able to satisfie themselves, as to the deferring of their desires.

That which I have to add at present, is only this; Having had many Opportunities since the time I first delivered any thing in Publick on this Subject, (which was the means of bringing me under the Engagements

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## Epistle to the Reader.

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mentioned) to reassume the consideration of what I had first fixed on, I have been enabled to give it that Improvement, and to make those Additions to the main of the Design and Matter Treated on, that my first Debt, is come at length to be only the Occasion of what is now tendred to the Saints of God.

I shall speak nothing of the Subject here handled; it may, I hope, speak for it self, in that spiritual Savour and Relish which it will yeild to them, whose hearts are not so filled with other things as to render the sweet things of the Gospel bitter to them.

The Design of the whole Treatise, thou wilt find, Christian Reader, in the First Chapters of the First Part: And I shall not detain thee here with the Perusal of any thing which in its proper place will offer it self unto thee.

Only know, That the whole of it hath been recommended to the Grace of God in many Supplications, for its Usefulness unto them that are interested in the Good Things mentioned therein.

John Owen.

To the R E A D E R.

**A**lphonſus, King of Spain, is ſaid to have found Food and Phyſick in reading *Livy* : And, *Ferdinand*, King of Sicily, in reading *Quintus Curtius*. But thou haſt here, nobler Entertainments, vaſtly richer *Dainties*, incomparably more Sovereign *Medicines* ; I had almoſt ſaid, *The very beſt of Angels Food* is here ſet before thee. And, as *Pliny* ſpeaks, *Permiffa Deliciis Auxilia* : Things that miniſter unto Grace and Comfort ; to holy Life and Livelineſs.

Such is this Treatiſe. This, which is the *Only One Extant*, upon it's Great and Neceſſary Subject. This, *Whoſe Praise hath been long in the Churches* ; and hath gone Enamelled with the *Honourable Reproaches* of more than one *Engliſh Boſſec*. This, whoſe *Great Author*, like the Sun, is well known to the World, by Eminence of Heavenly Light and Labours. This, which, as his many other Works, can be no other than *Manna* unto *Sound Chriſtians* ; tho, no better than *Stone* and *Serpent* to *Socinians* and their Fellow-Commoners.

*Importunity* hath drawn me, to ſay thus much more than I could think needful to be ſaid, concerning any Work of *Dr. Owen's*. Needful in our Day it ſelf ; a Day, wherein *Pauci Sacras Scripturas, Plures Nomina Rerum, Plurimi Nomina Magiſtrorum ſequuntur*. Few do cleave to the *Holy Scriptures* ; Many do reſt in *Scholaltick ſenſeleſs Sounds* ; And moſt Men do hang their Faith upon their *Rabbi's Sleeves*. This



## To the Reader.

This only I add ; Of the Swarms every day rising, *there are few Books but do want their Readers.* Yet if I understand aright, *There are not many Readers but do want this Book.*

In which Censure, I think, I am no Tyrant, (which the Philosopher names the worst of wild Beasts :) and I am sure, I am no Flatterer, (which he calls as justly, the worst of Tame Beasts.) *ὁ πῶτα τῶν δὲ πῶτα.*

Let the simple Souls, (the *Paucissima Lectionis Mancipia*) who take the Doctrin of Distinct Communion with the Divine Persons, to be a Newfangled one, and uncouth : Observe the Words of Reverend Mr. *Sam. Clark* (the Annotator on the Bible) in his Sermon on *1 John 1.7.* *It is to be noted, that, there is a Distinct Fellowship with each of the Persons of the Blessed Trinity.* Let them attend what is said by Mr. *Lewis Stucley*, in his Preface to Mr. *Polykeil's* Book of Quenching the Spirit ; *It is a most glorious Truth, tho' consider'd but by few, That Believers have, or may have, distinct Communion with the 1 hree Persons, Father, Son, and Spirit. This is Attested by the Finger of God, and solemnly owned by the first and best Age of Christianity.* To name no more ; let them read heedfully but the *Second Chapter of this Treatise*, and it's hoped that, then, they shall no longer *Contra Antidotum insanire* ; no longer Rage against God's Holy Medicinal Truth, as *St. Austin* saith he did, while he was a *Manichee* ; Testifying in so many Words, *His Error was his very God.*

Reader, I am

*Thy Servant in Christ Jesus,*  
Daniel Burges.

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# THE CONTENTS.

---

## PART I.

### CHAP. I.

*That the Saints have Communion with God, 1 John 1. 3. Considered to that purpose. Somewhat of the Nature of Communion in General.* Page 1

### CHAP. II.

*That the Saints have this Communion distinctly with the Father, Son and Spirit, 1 John 5. 7. opened to this purpose. Also 1 Cor. 12. 4, 5, 6. Eph. 2. 18. Father and Son mentioned jointly in this Communion. The Father solely. The Son also, and the Holy Ghost singly. The Saints respective regard in all Worship to each Person manifested. Faith in the Father, Joh. 5. 9, 10. and love towards him, 1 Joh. 2. 15. Mal. 1. 6. So is Prayer and Praise : It is so likewise with the Son, John 14 1. Of our Communion with the Holy Ghost. The Truth farther confirmed* Page 7

### CHAP. III.

*Of the peculiar and distinct Communion which the Saints have with the Father. Observations for the clearing the whole premised. Our peculiar Communion with the Father is in Love, 1 John 4. 7, 8. 2 Cor. 13. 13. John 16. 26, 27. Rom. 5. 5. John. 3. 16. 14. 23. Titus 3. 4. opened to this purpose. What is required of Believers, to hold Communion with the Father in Love. His Love received by Faith. Returns of love to him. God's Love to us, and ours to him, wherein they agree, wherein they differ.* Page 18

---

## The Contents.

---

### C H A P. IV.

*Inferences on the former Doctrine concerning Communion with the Father in Love,* Page 38

---

## P A R T II.

### C H A P. I.

*Of the Fellowship which the Saints have with Jesus Christ the Son of God. That they have such a Fellowship proved.*

1 Cor. 1. 9. Rev. 3. 20. Cant. 2. 1, to 7. opened page 49

### C H A P. II.

*What it is, wherein we have peculiar Fellowship with the Lord Christ. This is in Grace. This proved, John 1. 14, 16, 17. Grace of various acceptations. Personal Grace in Christ proposed to consideration. The Grace of Christ as Mediator intended in Psal. 45. 2. Cant. 5. 9. Christ how white and ruddy. His fitness to save, from the Grace of Union. His fulness to save. His suitableness to endear. These considerations improved* page 59

### C H A P. III.

*Of the Way and Manner whereby the Saints hold Communion with the Lord Christ, as to Personal Grace : The Conjugal Relation between Christ and the Saints, Cant. 2. 16. Isa. 54. 5, &c. opened. The way of Communion in Conjugal Relation, Hosea 3. 3. Cant. 1. 15. On the part of Christ. On the part of Saints*

### Digression I.

*Some Excellencies of Christ proposed to Consideration to endear our hearts to him. Described Cant. 5.* page 76

---

## The Contents.

---

### Digression II.

*All Solid Wisdom laid up in Christ, True Wisdom wherein it consists. Knowledge of God, in Christ, only to be obtained. What of God may be known by his Works. Some Properties of God not discovered but in Christ only, Love, Mercy: Others not fully but in him: as Vindictive Justice, Patience, Wisdom, Almsufficiency. No Property of God savingly known but in Christ. What is required to a Saving Knowledge of the Properties of God. No true knowledge of our selves but in Christ. Knowledge of our selves, wherein it consisteth. Knowledge of Sin how to be bad in Christ. Of Righteousness and Judgment. The Wisdom of walking with God. What is required thereunto. Other Pretenders to the Title of Wisdom, examined confuted and rejected. Christ alone exalted,*

page 103

### C H A P. IV.

*Of Communion with Christ in a Conjugal Relation in respect of consequential Affections. His delight in his Saints first insisted on, Isa.62.5. Cant.3.11. Prov. 8. 21. Instance of Christ's delight in Believers. He reveals his whole heart to them, John 15.14,15. Himself, 1 Joh. 14.27. His Kingdom. Enables them to communicate their minds to him, giving them Assistance; being to them a way; qualifying them with boldness, Rom.8.26,27. The Saints delight in Christ; this manifested, Cant.2,7. and ch.3.1,2,3. opened. Their delight in his Servants and Ordinances of Worship for his sake*

page 155,156

### C H A P. V.

*Other consequential Affections, 1. On the part of Christ. He values his Saints. Evidences of that valuation. 1. His Incarnation. 2. Exinanition. 2 Cor.8.9. 3. Obedience as a Servant. 4. In his Death, his valuation of them in comparison of others. Believers estimation of Christ. 1. They value him above all things. 2. Above their own lives. 3. Above*

## The Contents.

3. Above all spiritual Excellencies : The sum of all on the part of Christ, The sum on the part of Believers. The third Conjugal Affection on the part of Christ, Pity or Compassion, wherein manifested. Suffering and Supply, fruits of Compassion. Several ways whereby Christ relieves the Saints under Temptations. His Compassion in their Afflictions. Charity the third Conjugal affection in the Saints. The fourth on the part of Christ, Bounty : On the part of the Saints, Duty

page 176

### CHAP. VI.

Of Communion with Christ in purchased Grace : Purchased Grace considered in respect of its Rise and Fountain. The first Rise of it in the Obedience of Christ ; Obedience properly ascribed to Christ : Two ways considered : What it was, and wherein it did consist. Of his Obedience to the Law in general : Of the Law of the Mediator ; His habitual Righteousness, how necessary, as also his Obedience to the Law of the Mediator. Of his actual Obedience, or active Righteousness. All Christ's Obedience performed as he was Mediator. His active Obedience for us. This proved at large, Gal. 4 4, 5. One Objection removed. Considerations of Christ's active Righteousness closed. Of the Death of Christ, and its Influence into our Acceptation with God ; a Price, Redemption what it is. A Sacrifice ; Atonement made thereby. The Intercession of Christ : With its Influence into our Acceptation with God.

209

### CHAP. VII.

The Nature of Purchased Grace. Referred to Three Heads. 1, Of our Acceptation with God. Two parts of it. Of the Grace of Sanctification. The several parts of it.

229

### CHAP. VIII.

How the Saints hold Communion with Christ, as to their Acceptation with God. What is required on the part of Christ hereunto, in his Intention ; in the Declaration thereof. The Sum



---

## The Contents.

---

*Sum of our Acceptation with God, wherein it consists. What is required on the part of Believers to this Communion, and how they hold it with Christ. Some Objections proposed to consideration; Why the Elect are not accepted immediately on the Undertaking and Death of Christ; In what sense they are so. Christ a Common or Publick Person. How he came to be so. The way of our acceptance with God on that account. The Second Objection. The necessity of our Obedience stated. Ephes. 2. 8, 9, 10. The Grounds, Causes and Ends of it manifested. Its proper place in the New Covenant. How the Saints in particular hold Communion with Christ in this purchased Grace. They approve of this Righteousness; the grounds thereof. Reject their own: the grounds thereof: The Commutation of Sin and Righteousness between Christ and Believers. Some Objections answered* 236

### C H A P. IX.

*Of Communion with Christ in Holiness. The several Acts ascribed unto the Lord Christ herein, 1. Intercession. 2. Sending the Spirit. 3. Bestows Habitual Grace. What it is, and wherein it consists. This purchased and bestowed by him. How the Saints hold Communion with Christ in actual Grace, manifested in sundry particulars* 269

### C H A P. X.

*Of Communion with Christ in Priviledge of Adoption. Its nature and consequences, in sundry particulars* 282

---

## P A R T III.

### C H A P. I.

*The Foundation of our Communion with the Holy Ghost, John 16. 1, &c. opened at large. The Spirit sent as a Sanctifier and a Comforter. The adjuncts and foundation of his Mission considered. Given freely, and sent authoritatively. The Sin against the Holy Ghost considered. How the Holy Ghost is received. His abode with us how declared* 288

CHAP.

---

## The Contents.

---

### CHAP. II.

*Of the workings of the Holy Ghost in us. Its efficacy* p. 304

### CHAP. III.

*Wherein we have Communion with the Holy Ghost. By bringing to our remembrance. The manner how he doth it. The Spirit glorifies Christ in the hearts of Believers, sheds abroad the love of God in them. The witness of the Spirit what it is. How the Spirit is an Earnest. Unction by the Spirit, Isa. 11. 2, 3. The various teachings of the Holy Ghost* p. 307

### CHAP. IV.

*The General consequences in the hearts of Believers, of the effects of the Holy Ghost before mentioned. Consolation, its adjuncts Peace, Joy, how wrought, immediately, mediately* 327

### CHAP. V.

*Observations and Inferences from foregoing Discourses concerning the Spirit. The contempt of the Administration of the Spirit by some, The vain pretence of others discovered* 332

### CHAP. VI.

*Of Particular Communion with the Holy Ghost. Of preparation thereunto: Valuation of the Benefits we receive by him: What it is he comforts us in and against, &c.* 340

### CHAP. VII.

*The general ways of the Saints acting in Communion with the Holy Ghost* 347

### CHAP. VIII.

*Particular Directions for Communion with the Holy Ghost* 353

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PART I.

CHAP. I.

*That the Saints have Communion with God, 1 John 1. 3. Considered to that purpose. Somewhat of the Nature of Communion in General.*

**I**N the first Epistle of John, Chap. 1. v. 3. the Apostle assures them to whom he wrote, that the *Fellowship of Believers is with the Father, and with his Son Jesus Christ*: and this he doth with such an unusual kind of Expression as bears the force of an *Asseveration*, whence we have rendred it, *Truly our fellowship*, &c. <sup>a</sup>.

§. 2. The outward appearance and condition of the Saints in those days being very mean and contemptible, their Leaders being accounted as the *filth of this world*, and as the *off-scouring of all things*, the inviting others unto *fellowship* with them, and a participation of the *precious things* which they did enjoy, seems to be exposed to many contrary Reasonings and Objections: What Benefit is there in *Communion* with them? Is it any thing else but to be sharers in Troubles, Reproaches, Scorns, and all manner of Evils <sup>b</sup>? To prevent or remove *these* and the like Exceptions, the Apostle gives them to whom he wrote to know, (and that with some earnestness of expression) that notwithstanding all the disadvantages their *Fellowship* lay under unto a carnal view, yet in *Truth* it was and would be found to be (in reference to *some* with

<sup>a</sup> Καὶ ἡ κοινωνία ἣ ἡμετέρα, &c. <sup>b</sup> Ὡς μετὰ μοῖραν οὐ νόμιμοι.

1 Cor. 4. 8, 9, 10, 11, 12, 13. Romans 8. 35, 36. Hebrews 10. 32, 33, 34. Christianos ad leones. Et puto dos Deus Apostolos novissimos elegit veluti bestiarios Tert. de Pua Acts 17. 18. Gal. 6. 12. Semper casuris similes, nunquamque cadentes.

whom they held it) very honourable, glorious and desirable: For *truly* (saith he) *our fellowship is with the Father, and with his Son Jesus Christ.*

§. 3. This being so earnestly and directly asserted by the Apostle, we may boldly follow him with our Affirmation, viz. *That the Saints of God have communion with him:* And an holy and spiritual communion it is, as shall be declared. How this is spoken *distinctly*, in reference to the *Father* and the *Son*, must afterwards be fully opened and carried on.

§. 4. By Nature, since the Entrance of Sin, no Man hath any *Communion* with God. He is *Light*<sup>c</sup>, we *Darkness*, and *what communion hath Light with Darkness*<sup>d</sup>? He is *life*, we are *dead*<sup>e</sup>. He is *Love*, and we are *Enmity*<sup>f</sup>, and what *Agreement* can there be between us? Men in such a condition, have neither *Christ*, nor *Hope*, nor *God* in the World, *Ephes. 2. 12. being alienated from the life of God through the ignorance that is in them.* Chap. 4. 18. Now, *two cannot walk together unless they be agreed*, Amos 3. 3. Whilst there is this *distance* between *God* and *Man*, there is no *walking* together for them in any *fellowship* or *Communion*<sup>g</sup>. Our first *Interest* in God, was so lost by sin, as that there was left unto us (in our selves) no possibility of a *Recovery*. As we had deprived our selves of all *Power* for a *Returnal*, so God had not revealed any way of *Access* unto himself, or that he could under any consideration be *approached* unto by sinners, in *Peace*. Not any *Work* that God had made, not any *Attribute* that he had revealed, could give the least light into such a *Dispensation*.

§. 5. The *Manifestation of Grace* and pardoning *Mer- cy*, which is the only *Door of Entrance* into such *Communion*, is not committed unto any but unto him alone, in

c 1 *John* 1. 5. d 2 *Cor.* 6. 14. e *Ephes.* 5. 8. f *John* 5. 16. *Matth.* 22. 32. *Ephes.* 2. 1. 1 *John* 4. 8. *Romans* 8. 7. g *Magna hominis miseria est cum illo non esse, sine quo non potest esse, August. Eccles. 7. 29. Jerem. 13. 23. Acts* 4. 12. *Isa.* 33. 14, 15.

whom it is, by whom that Grace and Mercy was purchased, through whom it is dispensed, who reveals it from the bosom of the Father<sup>h</sup>. Hence this *Communion* and *Fellowship* with God is not in express terms mentioned in the Old Testament. The thing it self is found there; but the clear light of it, and the boldness of Faith in it, is discovered in the Gospel, and by the Spirit administred therein. By that Spirit we have this *Liberty*, 2 Cor. 3. 17, 18. *Abraham* was the friend of God, Isa. 41. 8. *David* a Man after his own heart. *Enoch* walked with him, Gen. 5. 24. All enjoying this communion and fellowship for the substance of it: But the Way into the Holiest was not yet made manifest, whilst the first *tabernacle* was standing, Heb. 9. 8. Though they had Communion with God, yet they had not ~~as nlay~~, a boldness and confidence in that Communion. This follows the Entrance of our *High Priest* into the most holy place, Heb. 4. 16. chap. 10. 9. The *Vail* also was upon them, that they had not ~~ἐλευθερίαν~~, freedom and liberty in their access to God, 2 Cor. 3. 15, 16, &c. But now in Christ, we have boldness and access with confidence to God, Eph. 3. 12.<sup>i</sup> This boldness and access with confidence the Saints of Old were not acquainted with. By Jesus Christ alone then on all considerations, as to being, and full manifestation, is this distance taken away; *He* hath consecrated for us a new and living way (the old being quite shut up) through the vail, that is to say his flesh, Heb. 10. 20. and through him we have an access by one spirit unto the Father, Ephes. 2. 18. We who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace, &c. verse 13, 14. Of this foundation of all our communion with God, more afterwards, and at large. Upon this new Bottom and Foundation, by this new and living way, are Sinners ad-

<sup>h</sup> *Joh. 1. 18. Heb. 10. 19, 20, 21. Unus verusq; Mediator per Sacrificium pacis reconcilians nos Deo, unum cum illo manebat cui offerebat, unum in se fecit, pro quibus offerebat, unus ipse fuit, qui offerebat & quod offerebat, August. de Trinit. 4. i* ~~ἡ ἀποκατάστασις τῆς ἐκκλησίας~~.



mitted unto Communion with God, and have Fellowship with him. And truly, for Sinners to have Fellowship with God, the infinitely holy God, is an astonishing Dispensation<sup>k</sup>. To speak a little of it in general; *Communion* relates to things and persons. A joint participation in any thing whatever, Good or Evil, Duty or Enjoyment, Nature or Actions, gives this *denomination* to them so partaking of it. A common interest in the same *Nature* gives all men a Fellowship or Communion therein. Of the Elect it is said, τὰ παῖδια κακοῦ ὠνηκὲς παρὲς καὶ ἁμαρτίας, *Heb. 2. 14.* those children partook of, (or had fellowship in, with the rest of the World) *flesh and blood*; the same common Nature with the rest of Mankind; and therefore Christ also came into the same fellowship: καὶ αὐτοὶ παρεφλασίως μετέχευον τῶν αὐτῶν. There is also a Communion as to State and Condition, whether it be Good or Evil; and this either in things *internal* and *spiritual*, such as is the *Communion of Saints* among themselves; or in respect of outward things, so was it with Christ and the Two Thieves, as to *one condition*, and to one of them in respect of another. They were ἐν τῷ αὐτῷ κείμενοι, under the same sentence to the Cross, *Luke 32. 40.* *ejusdem doloris socii*. They had communion as to that *evil condition* whereunto they were adjudged. And one of them requested, which he also obtained, a participation in that blessed condition, whereupon our Saviour was immediately to enter. There is also a communion or fellowship in Actions, whether Good or Evil. In good is that Communion and Fellowship in the Gospel, or in the Performance and Celebration of that Worship of God, which in the Gospel is instituted, which the Saints do enjoy, *Phil. 1. 5.* which as to the general kind of it, *David* so rejoices in, *Psal. 42. 4.* In Evil was that, wherein *Simeon and Levi* were brethren, *Gen. 49. 5.* They had Communion in that cruel act of *revenge* and *murder*. Our Communion with God is not

<sup>k</sup> 1 *John 3. 1.* φίλων μὲν ὄντων ἔστιν ὁ αἶς δικαιοσύνης; δικαιοὶ δὲ ὄντες συγκοινωνοῦντες φιλίας. *Arist. Eth. lib. 8. cap. 1.*



comprised in any one of these kinds ; of some of them it is *exclusive*. It cannot be natural. It must be *voluntary* and by *consent* : It cannot be of State and Conditions, but in Actions : It cannot be in the same actions upon a third Party, but in a return from one to another. The infinite disparity that is between God and Man, made the Great *Philosopher* conclude, that there could be no Friendship between them <sup>1</sup>. Some distance in the persons holding Friendship he could allow, nor could *exactly* determine the bounds and extent thereof ; but that between *God* and *Man*, in his apprehension, left no place for it. Another says indeed, that there is *communitas homini cum Deo*, a certain Fellowship between God and Man. But the general intercourse of Providence is all he apprehended ; some arose to higher *expressions*, but they understood nothing whereof they spake. This knowledge is *bid* in Christ, as will afterwards be made to appear. It is too *wonderful* for Nature, as sinful and corrupted. Terror and Apprehensions of *Death* at the Presence of God, is all that it guides unto. But we have, as was said, a *new* Foundation, and a *new* Discovery of this Priviledge.

Now Communion is, *The mutual Communication* of such good things as wherein the Persons holding that Communion are delighted, bottomed upon some Union between them. So it was with Jonathan and David, their Souls *clave* one to another in love, 1 Sam. 20. 17.<sup>m</sup>. There was the Union of Love between them, and then they really communicated all Issues of Love mutually <sup>n</sup>. In spiritual things this is more eminent. Those who enjoy this Communion have the most excellent Union, for the foundation of it ; and the issues of that Union which they mutually communicate are the most precious and eminent.

1 Ἀρεβὴς μὲν ἔν ἐν ταύταις ἔκ ἔστιν, οὐκ ἔστιν, ὡς ἴσως οἱ φίλοι ; πλὴν δ' ἀπαραιρέτων, ἐπὶ μίᾳ ; πλὴν δ' ὡς χειρὶν ὅσον τῷ θεῷ ἔκ ἔπ. Arist. Eth. lib. 3. c. 7. Cicer. de nat. D. lib. 1. m πάντα τὰ τῶν φίλων κοινὰ. ἢ καὶ ἡ παροικία, κοινὰ τὰ φίλων, ὡς θεῶς ; ἐκ κοινωγίας δ' ἡ φιλία. Arist. Ethic. 8.

§. 7. Of the *Union*, which is the foundation of all that *Communion* we have with God, I have spoken largely elsewhere, and have nothing to add thereunto.

§. 8. Our Communion then with God consisteth, *In his communication of himself unto us, with our returnal unto him of that which he requireth and accepteth, flowing from that Union which in Jesus Christ we have with him*: And it is twofold, 1. *Perfect and compleat*, in the full fruition of his Glory, and total giving up of our selves to him, resting in him, as our *utmost end*, which we shall enjoy when we see him as he is<sup>o</sup>: And 2. *Initial and incompleat*, in the first fruits and dawning of that Perfection, which we have here in Grace, which only I shall handle.

It is then, I say, Of that *mutual Communication* in giving and receiving, after a most holy and spiritual manner, which is between God and the Saints, while they walk together in a Covenant of Peace, ratified in the Blood of Jesus, whereof we are to Treat<sup>p</sup>. And this we shall do, if God permit, in the mean time, *Praying the God and Father of our Lord and Saviour Jesus Christ, who hath of the riches of his Grace, recover'd us from a state of enmity, into a condition of Communion and Fellowship with himself, that both he that writes, and they that read the words of this Mercy, may have such a Taste of his sweetness and excellencies therein, as to be stirred up to a farther longing after the fulness of his Salvation, and the eternal fruition of him in Glory.*

o *Nostra quippe & ipsius conjunctio, nec miscet personas, nec unit substantias, sed affectus consociat, & confederat voluntates, Cyp. de Can. Dominic.* p *Magna est etiam illa communitas quæ conficitur ex beneficiis ultro citroque datis acceptisque, Cice. Off. 1.*

## CHAP. II.

*That the Saints have this Communion distinctly with the Father, Son, and Spirit: 1 John 5. 7. opened to this purpose.*  
Also

## Ch. II. Of Communion with each Person distinctly. 7

Also 1 Cor. 12. 4, 5, 6. Ephes. 2. 18. Father and Son mentioned joyntly in this communion. The Father solely : the Son also and the Holy Ghost singly. The Saints respective regard in all worship to each Person manifested. Faith in the Father : Job. 5. 9, 10. and love towards him. 1 John 2. 15. Mal. 1. 6. So is prayer and Praise : It is so likewise with the Son. Job. 14. 1. Of our Communion with the Holy Ghost. The Truth farther confirmed.

**T**Hat the Saints have Communion with God, and what Communion in general is, was declared in the first Chapter. The manner how this Communion is carried on, and the matter wherein it doth consist comes next under consideration. For the First, in respect of the distinct persons of the Godhead, with whom they have this fellowship, it is either distinct and peculiar, or else, obtained and exercised joyntly and in common. That the Saints have distinct Communion with the Father, and the Son, and the Holy Spirit, ( that is, distinctly with the Father, and distinctly with the Son, and distinctly with the Holy Spirit ) and in what the peculiar Appropriation of this distinct Communion unto the several Persons doth consist, must in the first place be made manifest.

1 John ch. 5. v. 7. The Apostle tells us, *there are three that bear Witness in Heaven, the Father, the Word, and the Spirit.* In Heaven they are, and bear Witness to us. And what is it that they bear Witness unto? Unto the Sonship of Christ, and the Salvation of Believers in his Blood. Of the carrying on of that, both by Blood and Water, Justification and Sanctification, he is there Treating of. Now how do they bear witness hereunto? even as **THREE** distinct witnesses. When God witnesseth concerning our Salvation, surely it is incumbent on us to receive his Te-

a Ecce dico alium esse Patrem, & alium Filium, non divisione alium, sed distinctione. Terul. ady. Prax. Οὐ φάσιν τὸ ἐν νοῦς, καὶ τὸ ἐν πνεύματι; οὐ φάσιν τὰ τρία θεῶν, καὶ εἰς τὸ ἐν ἀναφύεσθαι. Greg. Nazianzen.

## 8 Of Communion with each Person distinctly. Ch. II.

*testimony* : And as he beareth witness, *so* are we to receive it. Now this is done *distinctly*. The *Father* beareth witness, the *Son* beareth witness, and the *Holy Spirit* beareth witness; for they are Three distinct Witnesses. So then are we to receive their *several* Testimonies, and in doing *so*, we have Communion with them severally; for in this *giving and receiving of Testimony*, consists no small part of our Fellowship with God; wherein their *distinct witnessing* consists, will be afterward declared.

§. 3. 1 Cor: ch. 12. v. 4, 6. The Apostle speaking of the distribution of *Gifts and Graces* unto the Saints, ascribes them *distinctly* in respect of the *Fountain* of their Communication unto the *distinct* persons. *There are diversities of Gifts, but the same SPIRIT* <sup>b</sup>. The one and the self-same Spirit that is the *Holy Ghost*, v. 12. *And there are differences of Administrations, but the same LORD*, the same Lord Jesus. v. 3. *And there are diversities of Operations, but it is the same GOD*, &c. even the Father, Ephes. 4. 6. So Graces and Gifts are bestowed, and *so* are they received.

§. 4. And not only in the *Emanation* of Grace from God, and the *Elapses* of the Spirit on us, but also in all our *Approaches*, unto God, is the same distinction observed: *For through Christ, we have an Access by one spirit, unto the Father*. Ephes. chap. 2. v. 18. Our *Access* unto God (wherein we have Communion with him) is *διὰ Χριστοῦ*, through Christ, *ἐν πνεύματι* in the Spirit, and *πρὸς τὸν πατέρα*, unto the Father. The persons being herein considered, as *ingag'd distinctly* into the Accomplishment of the Counsel of the will of God, revealed in the Gospel.

§. 5. Sometimes indeed there is express mention made only of the *Father* and the *Son*, 1 Joh: ch. 1. v. 3. *Our fellowship is with the Father and with his Son Jesus Christ*. The

<sup>a</sup> βλαίσματα, διακονίαι ἐργημάτων. <sup>c</sup> Πᾶσαν δὴν καὶ προσωπὴν καὶ ἐντέλειαν, καὶ ἐνέργειαν ἀναπληροῦν τῷ ὅτι πᾶν θεῷ, διὰ τοῦ ὅτι πάντων ἀγγέλων ἀρχιερέως ἐμψύχῃ λόγῳ καὶ θεῷ. Orig. contra Cels. lib. 5.



## Ch. II. Of Communion with each Person distinctly. 9

particle [ and ] is both *distinguishing*, and *uniting*. Also Joh. chap. 14. v. 23. *If a man love me, he will keep my words, and my Father will love him, and W E E will come unto him, and make our abode with him.* It is in this Communion, wherein Father and Son do make their abode with the Soul.

§. 6. Sometimes the Son only is spoken of as to this purpose. 1 Cor : ch : 1. v. 9. *God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* And Revel. ch. 3. v. 20. *If any man hear my voice and open the door, I will come in to him, and will sup with him, and be with me ;* of which place afterwards.

Sometimes the Spirit alone is mentioned, 2 Cor. ch. 13. v. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* This distinct Communion then of the Saints with the Father, Son, and Spirit, is very plain in the Scripture ; but yet, it may admit of farther Demonstration : Only this caution I must lay in before hand. Whatever is affirmed in the *pursuit* of this Truth, it is done with Relation to the *Explanation* ensuing in the beginning of the next Chapter.

§. 7. The *way* and *means* then on the part of the Saints, whereby in Christ they enjoy *Communion* with God, are all the Spiritual and holy actings, and *outgoings* of their Souls in those *Graces*, and by those ways, wherein both the *Moral* and *Instituted* worship of God doth consist. *Faith, Love, Trust, joy, &c.* are the natural or *Moral* worship of God, whereby those in whom they are, have *Communion* with him <sup>d</sup>. Now these are either *immediately* acted on God, and not tyed to any ways or means *outwardly manifesting* themselves, or else they are farther drawn forth, in solemn *Prayer* and *Praises*, according unto that *way* which he hath appointed. That the Scripture doth *distinctly* assign all these unto the Fa-

<sup>d</sup> Hic tibi præcipue fit pura mente colendus.



*ther, Son, and Spirit*: manifesting that the Saints do, in all of them, both as they are purely and nakedly *moral*, and as farther cloathed with Instituted Worship, respect each Person respectively, is that, which to give light to the *Affertion* in hand, I shall farther declare by particular Instances.

§. 8. For the *FATHER*: Faith, Love, Obedience, &c. are peculiarly and distinctly yielded by the Saints unto Him, and He is peculiarly manifested in those ways, as acting *peculiarly* towards them, which should draw them forth, and stir them up thereunto. He giveth Testimony unto, and beareth Witness of his Son, *1 John 5. 9. This is the witness of God which he hath testified of his Son.* In his bearing witness he is an object of Belief. When he gives *Testimony* (which he doth as the *Father*, because he doth it of the *Son*) he is to be received in it by Faith. And this is affirmed, *v. 10. He that believeth on the Son of God hath the witness in himself.* To believe on the *Son of God*, in this place, is to receive the Lord Christ as the Son, the Son given unto us, for all the ends of the Fathers Love, upon the Credit of the Father's Testimony: and therefore therein is *Faith* immediately acted on the Father. So it follows in the next words, *He that believeth not God* (that is the *Father* who bears witness to the Son) *makes him a Lyar. You believe in God* (saith our Saviour) *John 14. 1. that is, the Father*, as such, for he adds, *believe also in me*; or *believe you in God, believe also in me.* God as the *prima Veritas*, upon whose Authority is founded, and wherein to all Divine Faith is ultimately resolved, is not to be considered as peculiarly expressive of any *Person*, but as comprehending the whole Deity, which undividedly is the *prime* object thereof<sup>e</sup>. But in this particular, it is the Testimony and Authority of the Father [as such]

<sup>e</sup> *Isa. 9. 6. 1 Cor. 1. 30. Matth. 5. 16, 45. 6. 1. 4, 68. 7. 21. 12. 50. Luke 24. 49. John 4. 23. 6. 45. 12. 26. 14. 6, 21, 23. 15. 1. 16. 25, 27. 20. 17. Gal. 1. 1, 3. Ephes. 2. 18. 5. 20. 1 Thes. 1. 1. James 1. 17. 1 Pet. 1. 17. 1 John 2. 13, &c.*

therein, of which we speak, and whereupon Faith is distinctly fixed on him; which if it were not so, the Son could not add, *believe also in me.*

§. 9. The like also is said of Love, 1 John 2. 15. *If any man love the world, the love of the Father is not in him.* That is, the Love which we bear to him, not that which we receive from him. The Father is here placed as the Object of our Love, in Opposition to the World which takes up our *Affections* ἡ ἀγάπη τοῦ κόσμου; The Father denotes the *matter* and *object*, not the efficient cause of the love enquired after. And this Love of him as a *Father*, is that which he calls his *Honour*, Mal. 1. 6.

§. 10. Further, These *Graces* as acted in Prayer and Praises, and as cloathed with *instituted worship*, are peculiarly directed unto him. We call on the Father, 1 Pet. 1. 17. Eph. 3. 14, 15, *For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named.* Bowing the Knee, compriseth the whole *worship* of God, both that which is *moral*, in the universal obedience he requireth, and those peculiar ways of carrying it on, which are by him appointed, Isa. 45. 23. *Unto me (saith the Lord) every knee shall bow, and every tongue shall swear;* which v. 24, 25. he declareth to consist in their acknowledging of him for *righteousness and strength*. Yea, it seems sometimes to comprehend the orderly subjection of the whole *Creation* unto his *Sovereignty* f. In this place of the Apostle it hath a far more restrained Acceptation, and is but a *figurative* expression of Prayer, taken from the most expressive *bodily* posture to be used in that duty. This he farther manifests, v. 16, 17. declaring at large what his Aim was, and whereabouts his thoughts were exercised in that *bowing of his knees*. The workings then of the Spirit of Grace in that Duty, are distinctly directed to the Father as such, as the Fountain of the Deity, and of all good things in Christ, as the

f Rom. 14. 10, 11. Phil. 2. 10.

*Father of our Lord Jesus Christ.* And therefore the same Apostle doth in another place expressly *conjoin*, and yet as expressly *distinguish* the Father and the Son in directing his supplications: *1 Thess. 3. 11. God himself even our Father, and our Lord Jesus Christ direct our way unto you.* The like president also you have of thanksgiving, *Ephes. 1. 3, 4, Blessed be the Father of our Lord and Saviour Jesus Christ, &c.* I shall not add those very *many* places, wherein the several particulars that do concur unto that whole Divine Worship (not to be communicated unto any, by *Nature* not God, without *Idolatry*) wherein the Saints do hold Communion with God, are distinctly directed to the Person of the Father <sup>g</sup>.

§. 11. It is so also in reference to the SON, *John 14. 1. You believe in God (saith Christ) believe also in me; Believe also, act Faith distinctly on me; Faith Divine, supernatural, that Faith whereby you believe in God, that is, the Father.* There is a believing of Christ, *viz.* that he is the Son of God, the Saviour of the World. This is that whose neglect our Saviour so threatned unto the Pharisees, *John 8. 24. If you believe not that I am He, you shall die in your sins.* In this sence Faith is not immediately fixed on the Son, being only an owning of him that is the Christ to be the Son, by closing with the Testimony of the Father concerning him. But there is also a Believing on him, called *believing on the name of the Son of God*, *1 John 5. 13.* So also *John 9. 36.* yea the distinct affixing of Faith, *affiance* and confidence on the Lord Jesus Christ the Son of God, as the Son of God, is most frequently pressed. *John 3. 16. God (that is the Father) so loved the World that whosoever believeth on him (that is the Son) should not perish.* The Son, who is given of the Father is believed on, *He that believeth on him is not condemned, v. 18. He that believeth on the Son hath eternal life, v. 36. This is the work of God that ye believe on him whom he hath sent, John 6. 29, 40. 1 John 5. 10.*

The foundation of the whole is laid, John 5. 23. *That all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which sent him.* But of this Honour and Worship of the Son, I have treated at large else where: and not in general insist upon it again<sup>h</sup>. For Love, I shall only add that solemn Apostolical Benediction, Ephes. chap. 6. v. 24. *Grace be with all them that Love our Lord Jesus Christ in sincerity.* That is with Divine Love, the Love of Religious worship; which is the only incorrupt love of the Lord Jesus.

§. 12. Further! that *Faith, Hope, and Love*, acting themselves in all manner of Obedience and appointed Worship, are peculiarly due from the Saints, and distinctly directed unto the Son, is abundantly manifested from that solemn doxology Revel. chap. 1. v. 5, 6. *Unto him that loved us and washed us from sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be Glory and dominion for ever, and ever, Amen.* Which yet is set forth with more Glory, chap. 5. v. 8. *The four living Creatures, and the four and twenty Elders fell down before the Lamb, having every one of them Harps, and Golden Vials full of Odours, which are the Prayers of Saints.* and v. 13, 14. *Every Creature which is in Heaven, and on Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessings, Honour, Glory, and Power, be unto him that sitteth on the Throne, and unto the LAMB for ever and ever.* The Father, and the Son, He that sits upon the Throne, and the Lamb, are held out joyntly, yet distinctly as the adequate Object of all Divine Worship and Honour, for ever and ever. And therefore Stephen in his solemn dying Invocation, fixeth his Faith and Hope distinctly on him: Acts 7. 59, 60. *Lord Jesus receive my Spirit, and Lord lay not this Sin to their charge; for he knew, that the Son of man had power to forgive Sins al-*



## 14. Communion with each Person distinctly. Chap.II.

fo. And this worship of the Lord Jesus, the Apostle makes the discriminating character of the Saints : 1 Cor. chap. 1. v. 2. *With all (saith he) that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, that is, with all the Saints of God.* And Invocation generally comprizes the whole worship of God. This then is the due of our Mediator, though as God, as the Son, not as Mediator<sup>i</sup>.

§. 13. Thus also is it in reference unto the *Holy Spirit* of Grace. The closing of the great Sin of *unbelief*, is still described as an opposition unto, and a *resisting* of that Holy Spirit. *Acts. 7. 51.* And you have distinct mention of the *Love of the Spirit* Rom. chap. 15. v. 13. The Apostle also peculiarly directs his supplication to him, in that Solemn Benediction, 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit be with you.* All such Benedictions are originally Supplications. He is likewise entitled unto all *instituted* worship, from the Appointment of the Administration of *Baptism* in his Name Math. 28. 18. Of which things more afterwards.

Now of the things which have been deliver'd, this is the *Sum* : There is no Grace whereby our Souls go forth unto God, no *Act* of Divine Worship yielded unto him, no Duty or Obedience performed, but they are *distinctly* directed unto Father, Son, and Spirit : Now by these and such like ways as these, do we hold Communion with God : and therefore we have that Communion distinctly, as hath been described.

§. 14. This also may farther appear, if we consider how distinctly the Persons of the Deity as revealed to act in the Communication of those good things, wherein the Saints have Communion with God. As all the spiritual

i *Psal. 2. 7. 12. Dan. 3. 25. Matth. 3. 17. 17. 5. 22. 45. John 3. 36. 5. 19, 20, 21, 22, 23, 24, 25. 8. 6. 1 Cor. 1. 9. Gal. 1. 16. 4. 6. 1 John 2. 22. 23. 24. 5. 10, 11, 12. Heb. 1. 6. Phil. 2. 10. John 5. 23. Isa. 56. 7. Rom. 10. 12. 13, 14.*



Ascendings of their Souls, are assigned unto them respectively, so all their internal Receivings of the Communications of God unto them, are held out in such a distribution, as points at distinct Rises and Fountains, ( though not of being in themselves, yet ) of Dispensations unto us<sup>d</sup>. Now this is declared two ways.

§. 15. 1. When the same thing, is at the same time, ascribed joyntly, and yet distinctly to all the Persons in the Deity, and respectively to each of them. So are Grace and Peace, Revel. ch. 1. v. 4, 5. *Grace be unto you and Peace from him which is, and which was, and which is to come, and from the seven Spirits which is before his Throne, and from Jesus Christ who is the faithful Witness, &c.* The Seven Spirits before the Throne, are the Holy Spirit of God, considered as the perfect Fountain of every perfect Gift and Dispensation. All are here joined together, and yet all mentioned as distinguished in their Communication of Grace and Peace unto the Saints. *Grace and Peace be unto you, from the Father, and from, &c.*

§. 16. 2. When the same thing is attributed severally and singly unto each Person. There is indeed, no gracious Influence from above, no Elapse of Light, Life, Love, or Grace upon our Hearts but proceedeth in such a Dispensation. I shall give only one Instance, which is very comprehensive, and may be thought to comprize all other particulars; and this is TEACHING. The Teaching of God, is the real Communication of all and every particular Emanation from himself unto the Saints, whereof they are made partakers. That promise, *they shall be all taught of God*, enwraps in it self the whole Mystery of Grace, as to its actual Dispensation unto us, so far as we may be made real possessours of it. Now this is assigned.

<sup>d</sup> Tamefit omnia unus idemque Deus efficit, ut dicitur opera trinitatis ad extra sunt indivisa, distinguuntur tamen personæ discrimine in istis operibus. *Matth. 3. 16. Act. 3. 3. Gen. 19-24. Gen. 1. 26. Matth. 28. 19. 2 Cor. 13. 13.*

## 16. Communion with each Person distinctly. Chap. II.

1. Unto the FATHER. The Accomplishment of that Promises is peculiarly referr'd to him. John chap. 6. v. 45. *It is written in the Prophets, and they shall be all taught of God. Every man therefore who hat heard and learned of the FATHER, cometh unto me.* This Teaching whereby we are translated from Death unto Life, brought unto Christ, unto a participation of Life and Love in him, it is of, and from the Father, *him we hear, of him we learn,* by him are we brought unto Union and Communion with the Lord Jesus. This is his drawing us, his begetting us a new of his own Will, by his own Spirit. And in which work he imployes the Ministers of the Gospel; *Acts 26. 18<sup>1</sup>.*

2. Unto the SON. The Father proclaims him from Heaven to be the great Teacher in that solemn charge to hear him, which came once again from the excellent Glory; *This is my beloved Son, hear him.* The whole of his Prophetical, and no small part of his Kingly Office consists in this Teaching; Herein is he said to draw men unto him, as the Father is said to do in his Teaching; *Joh. 12. 32.* which he doth with such efficacy that the *Dead bear his Voice and live.* The Teaching of the Son, is a Life-Giving, a Spirit breathing Teaching: an effectual influence of Light. whereby he shines into Darkeness; Communication of Life, quickning the Dead; an opening of blind Eyes, and changing of hard Hearts, a pouring out of the Spirit, with all the Fruits thereof. Hence it claims it as his priviledge to be the sole Master; *Mat. 23. v. 10. One is your Master which is Christ<sup>m</sup>.*

3. To the SPIRIT. John chap. 14. v. 26. *The Comforter he shall teach you all things; And the Anointing which you have received, (saith the Apostle) abideth in you, and you need not that any man teach you, but as the same Anointing teacheth you all things, and is truth, and is no lye, and even*

1 *Matth. 11. 25. Job. 1. 13. Jam. 1. 18* m *Matth. 3. 17. cha. 17. 5. 2 Pet. 1. 17. Deut. 18. 15, 16, 17, 18, 19, 20, &c. Acts 3. 22. 23. Job. 5. 25. 1/4. 61. 1, 2, 3. Luk 4. 18, 15.*

as it hath taught you, ye shall abide in him 1 John chap. 2. v. 27. That teaching *Unction* which is not only true, but **T R U T H** it self, is only the holy Spirit of God: so that he teacheth also; being given unto us, that we may know the things that are freely given to us of God, 1 Cor. 2. 15. I have chosen this special Instance, because as I told you, it is comprehensive, and comprises in it self most of the particulars that might be enumerated: quickning, preserving, &c.

This then farther drives on the Truth that lies under Demonstration; there being such a *distinct Communion of Grace from the several persons of the Deity*, the Saints must needs have distinct Communion with them.

§. 17. It remaineth only to intimate in a Word, Wherein this distinction lies, and what is the Ground thereof. Now, this is that, the Father doth it by the way of Original Authority; the Son by communicating from a *purchased Treasury*; the Holy Spirit by way of immediate Efficacy.

1. The Father communicates all Grace by way of Original Authority, He *Quickneth whom he will*, Joh. 5. 21. Of his Own Will begat he us. Jam. 1. 18. Life-giving Power is in respect of Original Authority invested in the Father by the way of Eminency; and therefore in sending the quickning Spirit, Christ is said to do it from the Father, or the Father him self to do it. But the Comforter, the Holy Spirit whom the Father will send Joh. 14. 26. But when the Comforter is come whom I will send from the Father. Joh. 15. 26. Tho he be also said to send him himself, on another account, c. 16. 7.

2. The Son, by the way of making out a *purchased Treasury*. Of his Fulness do we all receive and Grace for Grace. Joh. ch. 1. v. 16. And whence is this fulness? It pleased the Father that in him all Fulness should dwell: Col. 1. 19. And upon what account he hath the dispensation of that fulness to him committed, you may see Phil. 2. 8, 9, 10, 11. When thou shalt make his Soul an Offering for Sin, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand, He shall see of the Travail of his Soul and be satisfied

## 18 Of Communion with God the Father. Chap. III.

fied, by his knowledge shall my righteous Servant justify many for he shall bear their Iniquities. Isa. 53. 10, 11. And with this fulness he hath also Authority for the Communication of it: John 5. 25, 26. Matth. 28. 18.

3. The Spirit doth it by the way of immediate Efficacy: Rom. 8. 11. *But if the Spirit of him that raised up Jesus from the Dead, dwell in you: he that raised up Christ from the Dead, shall also quicken your mortal Bodys by his Spirit that dwelleth in you.* Here are all three comprized, with their distinct concurrence unto our Quickning. Here is the Father's Authoritative Quickning, he raised Christ from the Dead and he shall Quicken you: and the Son's Mediatorial Quickning, for it is done in the Death of Christ: and the Spirit's immediate Efficacy; he shall do it by the Spirit that dwelleth in you. He that desires to see this whole matter farther explained, may consult what I have elsewhere written on this subject. And thus is the distinct Communion whereof we treat, both proved and demonstrated.

### CHAP. III.

*Of the Peculiar and distinct Communion which the Saints have with the Father. Observations for the clearing of the whole premised. Our peculiar Communion with the Father is in Love, 1 Joh. 4. 7, 8. 2 Cor. 13. 13. John 16. 26, 27. Rom. 5. 5. Job. 3. 16. Job. 14. 23. Titus 3. 4. opened to this purpose. What is required of Believers, to hold Communion with the Father in Love. His Love received by Faith. Returns of Love to him. Gods Love to us, and ours to him, wherein they agree. Wherein they differ.*

§. 1. **H**AVING proved that there is such a distinct Communion in respect of Father, Son, and Spirit, as whereof we speak; it remains that it be farther cleared up by an Induction of Instances, to manifest what and wherein the Saints peculiarly hold this Communion with the several Persons respectively: which also I shall do after the premising some observations, necessary to be previously



previously considered, as was promised, for the clearing of what hath been spoken. And they are these that follow.

§. 2. 1. When I assign any thing as peculiar, wherein we distinctly hold Communion with any Person, I do not exclude the other Persons from Communion with the Soul in the very same thing <sup>a</sup>. Only this I say, principally, immediately and by the way of eminency, we have in such a thing, or in such a way Communion with some one Person; and therein with the others, secondarily and by the way of consequence on that Foundation: For the *Person*, as the *Person* of any one of them, is not the prime Object of divine Worship, but as it is identified with the Nature or Essence of God. Now the works that outwardly are of God, (called *Trinitatis ad extra*) which are commonly said to be common and undivided, are either wholly so, and in all respects; as all works of Common Providence, or else being common in respect of their Acts, they are distinguished in respect of that principle, or next and immediate rise in the manner of operation; so Creation is appropriated to the Father, Redemption to the Son; in which sense we speak of these things.

§. 3. 2. There is a concurrence of the Actings and operations of the whole Deity in that dispensation, wherein each Person concurs to the work of our Salvation, unto every Act of our Communion with each singular Person <sup>b</sup>. Look by what Act soever we hold Communion with any Person, there is an influence from every Person to the putting forth of that Act. As suppose it to be the act of Faith. It is bestowed on us by the *Father*: *It is not of our selves, it is the gift of God*: Eph. 2. 8. It is the *Father* that revealeth the Gospel, and Christ therein, Matth. 11. 25. And it is purchased for us by the

<sup>a</sup> *Opera ad extra sunt indivisa.*

<sup>b</sup> *Greg. Nazian. jamb. Car.*

3. *Idem. oras. 24. See Thom. 22. q. 81. A 3. q. 84. a. 1. Alexan. Alex. Sam. Theol. p. 3. q. 30. m. 1. d. 3.*



*Son : It is given unto you for Christs sake to believe on him ; Phil. 1. 29. In him are we blessed with Spiritual blessings, Ephes. 1. 3. He bestows on us, and increaseth Faith in us, Luk. 7. 5. And it is wrought in us by the Spirit : He administers that exceeding greatness of his Power which he exerciseth towards them who Believe, according to the working of his mighty Power, which he wrought in God when he raised him up from the Dead, Ephes. 1. 19, 20. Rom 8. 11.*

§. 4. 3. When I assign any particular thing wherein we hold Communion with any Person, I do not do it exclusively unto other Mediums of Communion ; but only by the way of inducing a special, and eminent Instance, for the proof and manifestation of the former General Assertion : Otherwise there is no Grace, or duty wherein we have not Communion with God in the way described. In every thing wherein we are made partaker of the Divine Nature, there is a Communication and Receiving between God and us. So near are we unto him in Christ.

§. 5. 4. By asserting this distinct Communion, which meerly respects that order in the dispensation of Grace, which God is pleased to hold out in the Gospel, I intend not in the least, to shut up all Communion with God under these precincts, ( his ways being *exceeding broad*, containing a perfection whereof there is no end ) nor to prejudice that *holy fellowship* we have with the whole Deity, in our walking before him in *Covenant obedience*, which also ( God assisting ) I shall handle hereafter.

§. 6. These few observations being premised, I come now to declare what it is, wherein peculiarly and eminently the Saints have Communion with the *Father* : And this is *LOVE. Free, undeserved, and eternal Love.* This the *Father* peculiarly fixes upon the Saints : this they are immediately to eye in him, to receive of him, and to make such Returns thereof, as he is delighted withal. This is the great discovery of the Gospel. For whereas the *Father* as the Fountain of the Deity, is not known any other way but as full of *wrath, anger, and indignation* against

against Sin, nor can the Sons of men have any other thoughts of him *Rom.* 1. 18. *Isa.* 33. 15, 16. *Hab.* 1. 13. *Psal.* 5. 4, 5, 6. *Ephes.* 2. 3. Here he is now revealed peculiarly as Love, as full of it unto us; the manifestation whereof is the peculiar work of the Gospel, *Tit.* 3. 4.

§. 7. 1. 1 *John* 4. 8. *God is Love.* That the name of God is here taken personally, and for the person of the Father, not Essentially, is evident from v. 9. where he is distinguished from his *only begotten Son whom he sends into the World.* Now (saith he) the *Father is Love*, that is, not only of an infinitely gracious, tender, Compassionate and *Loving* nature, according as he hath proclaimed himself *Exod.* 34. 6, 7. but also one that eminently and peculiarly dispenseth himself unto us in *free love* c. So the Apostle sets it forth in the following verses; this is love v. 9. this is that which I would have you take notice of in him, that he makes out love unto you, in *sending his only begotten Son into the World, that we might live through him.* So also, v. 10. *He loved us, and sent his Son to be the propitiation for our Sins.* And that this is peculiarly to be eyed in him, the holy Ghost plainly declares, in making it Antecedent to the sending of Christ, and all Mercies and Benefits whatever by him received. This love I say, in its self is Antecedent to the purchase of Christ, although the *whole Fruit* thereof be made out alone thereby. *Ephes.* 1. 4, 5, 6.

2. So in that distribution made by the Apostle in his solemn parting Benediction, *2 Cor.* 13. 13. *The Grace of the Lord Jesus Christ, the LOVE OF GOD, and the fellowship of the Holy Ghost be with you.* Ascribing sundry things unto the distinct persons, it is Love that he peculiarly assigns to the *Father.* And the *Fellowship* of the Spirit is

c *Deut.* 33. 3. *Ferem.* 31. 3. *John* 3. 16. 5. 42. 14. 21. *Rom.* 5. 5. 8. 39. *Ephes.* 2. 4. 1 *John* 2. 15. 4. 10, 11. *Heb.* 12. 6. Multo *ἐμωλίζω* τῶν loquitur quem si Deum diceret summopere atque adeo infinite nos amare, cum Deum dicit erga nos ipsam charitatem esse, cujus latissimum *τὴν ἀμερίον* profert. *Beza in loc.*

mentioned, with the *Grace* of Christ, and the *Love* of God, Because it is by the Spirit alone that we have fellowship with Christ in *Grace*, and with the Father in *Love*; although we have also peculiar fellowship with him, as shall be declared.

§. 9. 3. John 16.26,27. saith our Saviour, *I say not unto you, that I will pray the father for you, for the Father himself loveth you: but how is this, that our Saviour saith, I say not that I will pray the Father for you, when he saith plainly chap. 14. 16. I will pray the Father for you?* The Disciples with all the Gracious words, comfortable and Faithful promises of their Master, with most Heavenly discoveries of his Heart unto them, were even fully convinced of HIS dear and tender Affections towards them; as also of his continued care and kindness, that he would not forget them, when bodily he was gone from them; as he was now upon his departure; but now\* all their thoughts are concerning the Father, how they should be accepted with him, what respect he had towards them<sup>d</sup>. Saith our Saviour, take no care of that, nay impose not that upon me, of procuring the Fathers love for you, but know, that this is his peculiar Respect towards you, and which you are in him; *He himself loves you*: It is true indeed (and as I told you,) that *I will pray the Father to send you the Spirit, the Comforter*, and with him all the Gracious fruits of his Love; but yet in the point of love it self, free love, *Eternal Love*, there is no need of any Intercession for that, for eminently *the Father himself loves you*; resolve of that, that you may hold Communi-

<sup>d</sup> Quomodo igitur negat? negat secundum quid: hoc est, negat se ideo rogaturum patrem, ut patrem illis conciliet, & ad illos amandos flectat: quasi non sit suapte sponse erga illos propensus. Voluit ergo Christus his verbis persuadere apostolis, non solum se sed etiam ipsum patrem illos complecti amore maximo. Et ita patrem eos amare, ac promptum habere animum illis gratificandi, & benefaciendi, ut nullius, neque ipsius filii opus haberet tali intercessione, qua solent placari, & flecti hominis non admodum erga aliquem bene affecti. Zanc. de trib. Elo lib. 4. cap. 9. p. 97. Ed. Eras.

on with him in it, and be no more troubled about it. Yea as your great trouble is, about the Fathers love, so you can no way more trouble or burden him, than by your unkindness in not believing of it, So it must needs be where sincere Love is question'd.

§. 10. 4. The Apostle teaches the same Rom. 5. 5. *The Love of God is shed abroad in your hearts by the Holy Ghost, that is, given unto you.* God whose Love this is, is plainly distinguished from the Holy Ghost, who sheds abroad that Love of his; And v. 8. he is also distinguished from the Son; for it is from that Love of his, that the Son is sent; and therefore it is the Father of whom the Apostle here especially speaketh: and what is it that he ascribes to him? even Love; which also v. 8. he commendeth to us, sets it fourth in such a signal and eminent expression, that we may take notice of it, and close with him in it. To carry this business to its height; there is not only most frequent peculiar mention made of the *Love of God*, where the Father is eminently intended, and of the *Love of the Father* expressly, but he is also called the *God of Love*, 2 Cor. 13. 11. and is said to be love, so that who ever will know him, 1 John 4. 8. or dwell in him by fellowship or Communion, v. 16. must do it as he is Love.

§. 11. 5. Nay whereas there is a twofold divine Love, *Beneplaciti*, and *Amicitia*, a Love of good pleasure, and destination, and a Love of Friendship and *Approbation*, they are both peculiarly assigned to the Father, in an Eminent manner.

1. John chap. 3. 16. *God so loved the world that he sent &c.* that is, with the Love of his purpose, and good pleasure, his determinate will of doing Good. This is distinctly ascribed to him, being laid down as the cause of sending his Son. So Rom. 9. 11, 12, Ephes. 1. 4, 5. 2 Thess. 2. 13, 14. 1 John 4. 8, 9.

2. John. chap. 14. v. 23, there is mention of that other kind of love whereof we speak, *If any man love me*

*e Diligi a patre, recipi in amicitiam, summi Dei; a Deo fore, adeoque Deo esse: indelicatis Bucerus in loc*



(saith Christ) *he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* The Love of Friendship and Approbation, is here eminently ascribed to him; says Christ, *we will come*, even Father and Son to such a one, and dwell with him, that is, by the Spirit; but yet he would have us take notice, that in point of Love, the Father hath a peculiar prerogative: *My Father will love him.*

6. Yea, and as this love is peculiarly to be eyed in him, so it is to be looked on as the fountain of all following gracious Dispensations. Christians walk often times with exceedingly troubled hearts, concerning the thoughts of the *Father* towards them: they are well perswaded of the *Lord Christ*, and his good will: the difficulty lies, in what is their acceptance with the Father, what is his heart towards them? Shew us the Father and it shall suffice: John 14. 8. Now this ought to be so far a way, that his Love ought to be looked on as the Fountain from whence all other sweetnesse flow. Thus the Apostle sets it out, Titus 3. 4. *After that the kindness and Love of God our Saviour toward man appeared,* It is of the Father of whom he speaks; for v. 6. he tells us, that he makes out unto us, or *sheds that love upon us abundantly, though Jesus Christ our Saviour.* And this Love he makes the Hinge, upon which the great Alteration, and Translation of the Saints doth turn: for (saith he) ver. 3. *We our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, and envy, hateful, and hating one another.* All naught, all out of Order, and Vile, Whence then is our Recovery? The whole rise of it is from this Love of God, flowing out by the ways there described. For *when the kindness and love of God appeared,* that is, in the fruits of it, then did this alteration ensue. To secure us hereof, there is not any thing that hath a loving and tender nature in the world, and doth act suitable thereunto, which God hath not compared himself unto. Separate all weakness and imperfection which



is in them, yet great impressions of love must abide. He is as a *Father*, a *Mother*, a *Shepherd*, an *Hen* over *Chickens*, and the like, Psal. 103. 13. Isa. 63. 16. Math. 6. 6. Isa. 65. 13. Psal. 23. 1. Isa. 40. 11. Math. 23. 37.

I shall not need to add any more proofs; This is that which is demonstrated. There is Love in the Person of the Father peculiarly held out unto the Saints, as wherein he will and doth hold Communion with them.

§. 13. Now to compleat Communion with the Father in love, two things are required of Believers:

1. That they receive it of him.
2. That they make suitable returns unto him.

1. That they doe receive it. Communion consists in giving and receiving. Until the Love of the Father be received, we have no Communion with him therein. How then is this Love of the Father to be received, so as to hold fellowship with him? I answer, by Faith. The receiving of it, is the believing of it. God hath so fully, so eminently revealed his Love, that it may be received by Faith. *You believe in God*, John 14. 1. that is, the Father; and what is to be believed in him? His love; for *he is love* 1 John 8. 8.

§. 14. It is true, there is not an immediate acting of Faith upon the *Father*, but by the *Son*. *He is the Way the Truth and the Life, no man cometh unto the Father but by him*: John 14. 6. He is the *merciful high Priest* over the *House of God*, by whom we have <sup>f</sup> Access to the throne of Grace: by him is our *manuduction* unto the Father. By him we believe in God: 1 Pet. 1. 21. But this is that I say: When by, and through Christ, we have an Access unto the Father, we then behold his Glory also, and see his Love that he peculiarly bears unto us, and act faith thereon. We are then (I say) to Eye it, to believe it, to receive it, as in him; the Issues and fruits thereof, being made out unto us, though Christ alone. Though there

be no Light for us, but in the Beams, yet we may by the Beams see the Sun, which is the Fountain of it. Though all our Refreshment actually lye in the streams, yet by them we are led up unto the fountain, Jesus Christ, in respect of the love of the Father, is but the Beam, the Stream, wherein though actually all our Light, our Refreshment lyes, yet by him we are lead to the *Fountain*, the Sun of Eternal Love it self. Would Believers exercise themselves herein, they would find it a matter of no small *Spiritual* improvement in their walking with God.

This is that which is aimed at. Many dark and disturbing thoughts are apt to arise in this thing. Few can carry up their hearts and minds to this height by faith, as to rest their souls in the Love of the Father; they live below it, in the troublesome Region of hopes and fears, storms and clouds. All here is serene and quiet. But how to attain to this pitch they know not. This is the will of God, that He may always be eyed as Benigne, Kind, Tender, Loving, and unchangeable therein: and that peculiarly as the Father, as the great fountain and spring of all gracious Communications, and fruits of Love, This is that which Christ came to reveal, even God as a Father, John 1. 18. That Name which he declares to those who are given him out of the world, John 17. 6. And this is that which he effectually leads us to by himself, as he is the only way of going to God, as a Father: *John* 14. 5, 6. that is, as Love: And by doing so, gives us the rest which he promiseth: for the Love of the Father is the only rest of the soul. It is true as was said, we do not this formally in the first instant of Believing. We believe in God through Christ. 1 Pet. 1. 21. Faith seeks out rest for the soul. This is presented to it by Christ, the *Mediator*, as the only procuring cause. Here it abides not, but by Christ it hath an access to the Father, *Ephes.* 2. 18. into his Love, finds out that he is Love, as having a design, a purpose of Love, a good pleasure towards us from eternity; A delight, a complacency,

placency, a good will in Christ; all cause of Anger, and Averſation being taking away. The ſoul being thus by Faith through Chriſt, and by him brought into the boſom of God, into a comfortable perſwaſion, and ſpiritual perception and ſenſe of his love, there reſt and reſts it ſelf. And this is the firſt thing the Saints do, in their Communion with the Father, of the due improvement whereof, more afterwards.

2. For that ſuitable return which is required, this alſo (in a main part of it, beyond which I ſhall not now extend it) conſiſteth in Love. God Loves, that he may be beloved, *Deut. 6. 4, 5, 6.* When he comes to command the Return of his Received Love to compleat Communion with him, he ſays, *My ſon, give me thy Heart, Prov. 23. 26. thy Affections, thy Love. Thou ſhalt Love the Lord thy God with all thy Heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind: Luk. 10. 27.* this is the return that he demandeth. When the Soul ſees God in his diſpenſation of Love, to be Love, to be infinitely lovely, and loving, reſts upon, and delights in him as ſuch, then hath it Communion with him in Love. This is Love, that God Loves us firſt, and then we love him again. I ſhall not now go forth into a deſcription of divine Love; Generally, Love is an Affection of union and nearneſs, with Complacency therein. So long as the Father is looked on, under any other Apprehenſion, but only as acting love upon the Soul, it breeds in the ſoul a dread and Averſation.

Hence the flying, and hiding of ſinners in the Scriptures. But when he who is the Father, is conſidered as a Father, acting Love on the Soul, this raiſes it to love again. This is in Faith, the ground of all acceptable obedience, *Deut. 5. 10. Exod. 20. 6. Deut. 10. 12. 11. 1, 13. 13. 3.*

Thus is this whole buſineſs ſtated by the Apoſtle:

*h Joſh. 22. 4. 23. 11. Nebem. 1. 5. Pſal. 18. 1. 31. 23. 97. 10. 116. 1. 1 Cor. 2. 2. Jam. 1. 12. 1ſa. 56. 6. Math. 22. 37. Rom. 8. 28. Epheſ.*

*Ephes.* 1. 4. according as hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. It begins in the love of God: and ends in our love to him. That is it which the Eternal Love of God, aims at in us, and works us up into. It is true, our universal obedience falls within the Compass of our Communion with God: but that is with him as God, our blessed Sovereign Lawgiver, and Rewarder; As he is the Father, our Father in Christ, as revealed unto us to be Love, above and contrary to all the Expectations of the natural man, so it is in love that we have this intercourse with him. Nor do I intend only that love, which is as the life and form of all moral obedience; but a peculiar delight and acquiescing in the Father revealed effectually as love unto the soul.

§. 16. That this Communion with the Father in Love may be made the more clear and evident, I shall shew two things.

1. Wherein this love of God unto us, and our Love to Him do agree, as to some manner of Analogie and likeness.

2. Wherein they <sup>k</sup> differ; which will further discover the nature of each of them.

1. They agree in two things.

1. That they are each a love of Rest and Complacency.

1. The love of God is so. *Zeph.* 3. 17. *The Lord thy God in the midst of thee is mighty: he will save, he will rejoyce over thee with Joy, he will REST in his love, he will joy over thee with Singing.* Both these things are here assigned unto God in his Love; <sup>1</sup>REST and DELIGHT. The words are *יְהוָה יִדְּשׁ בְּאַהֲבָתוֹ* he shall be silent because of his love. To rest with contentment is expressed by being silent; that is without repining, without complaint. This God doth upon the account of his own love. so full, so

<sup>k</sup> Arist: *Eth*: lib: 8. c. 7. 1 *Effectus amoris quando habetur amatum, est delectatio.* Thom: 12 q. 25. a 2. 1. *Amor est complacentia amantis in amato. Amor est motus cordis, delectantis se in aliquo.* August.



every way compleat and absolute, that it will not allow him to complain of any thing in them whom he loves, but is silent on the account thereof; or rest in his Love, that is, he will not remove it; he will not seek farther for another Object. It shall make its abode upon the soul where it is once fixed for ever. And Complacency or Delight: *he rejoiceth with singing*, as one that is fully satisfied in that Object he hath fixed his Love on. Here are two words used to express the delight and Joy that God hath in his Love: *ישׁוּשׁ* and *יִתֵּן*. The first denotes the inward Affection of the mind, joy of heart; and to set out the intenseness hereof, it is said, he shall do it *בְּשִׂמְחָה* in gladness, or with joy; to have joy of heart in gladness is the highest expression of delight in Love: the latter word denotes not the inward affection, but the outward<sup>m</sup> demonstration of it: *אֲגַלְלֵם* seems to be formed of it. It is to exult in outward demonstration of internal delight and joy. *Tripudiare*; to leap as men overcome with some joyful surprisal. And therefore God is said to do this *בְּרִנָּה* with a joyful sound, or singing, to rejoyce with gladness of heart, to exult with singing and praise argues the greatest delight and complacency possible. When he would express the contrary of this Love, he says *אֵין עִשְׂתָּאֲחוֹר*, he was not well pleased. 1. Cor. 10. 5. he fixed not his Delight, nor Rest on them. And, if any man draw back, the Lords soul hath no pleasure in him: Heb. 10. 38. Jer. 22. 28. Hos. 8. 8. Mark. 1. 10. He takes pleasure in those that abide with him. He sings to his Church, a *Vineyard of red wine, I the Lord do keep it*, Isa. 27. 3. Psal. 147. 11. 149. 4. There is Rest; and Complacency in his Love. There is in the Hebrew, but a metathesis of a letter between the word that signifies a love of will and desire (*אָהַב* is so to love) and that

<sup>m</sup> Externum magis gaudii Gestum, quam internam animi Latitiam significat; cum velut tripudiis & volutationibus Gaudere se quis ostendit. Pagnin: *אָהַב*; latitia, gessit, animi latitiam gestu corporis expressit; exilivit gaudio. Calaf.



which denotes a love of will and rest and acquiescency, (which is *חַנּוּן*) and both are applyed to God. He *wills* good to us, that he may rest in that will. Some say *ἀγαπᾷ* to love, is from *ἀγαν ἡδέσθαι*; perfectly to acquiesce in the thing loved. And when God calls his Son *ἀγαπῶντος* beloved; Math. 3. 17. he adds as an exposition of it, *ἐν ᾧ ἡ εὐδοκίαν*; in whom I rest well pleased.

2. The return that the *Saints* make unto him to Compleat Communion with him herein, holds some *Analogie* with his Love in this; for it is a Love also of a *Rest and Delight*. *Return to thy REST O my soul*, says *David*, Psal. 116. 7. He makes God his Rest; that is, he in whom his soul doth rest, without seeking further, for a more suitable and desirable Object: *Whom have I* (saith he) *in Heaven but thee, and there is none upon earth that I desire besides thee*: Psal. 73. 25. <sup>b</sup> Thus the soul gathers in it self from all its wanderings, from all other beloved's to rest in God alone, to satiate and content himself in Him, chosing the Father for his present and Eternal Rest. And this also with Delight. *Thy loving kindness* (saith the Psalmist) *is better then life, therefore will I praise thee* Psal, 63. 3. Then life, *חַיִּים* before lives. I will not deny, but life in a single consideration sometimes is so expressed: But always emphatically; so that the whole life, with all the concernments of it, which may render it considerable are thereby intended. *Austin* on this place reading it \* *Super vitas*, extends it to the several courses of life that men ingage themselves in. Life in the whole continuance of it with all its advantages whatever, as at least intended. Supposing himself in the jaws of death,

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<sup>a</sup> *Fecistinos ad te domine & irrequietum est Cor nostrum donec veniat ad te.* Aug. <sup>b</sup> Psal. 37. 7. Isa. 28. 12. Heb. 4. 9. \* *Super vitas, quas, vitas? Quas sibi homines eligunt: alius elegit sibi vitam negociandi, alius vitam rusticandi; alius vitam fenerandi, alius vitam militandi, alius illam alius illam. Diversæ sunt vitæ sed melior est misericordia tua super vitas nostras.* Aug: Onarrat. in Psal. 62.

rolling into the Grave through innumerable troubles, yet he found more sweetness in God, than in a long life under its best and most noble considerations, attended with all enjoyments that make it pleasant and Comfortable. From both these, is that of the Church in *Hosea* 14. 3. *Asshur shall not save us, we will not ride upon Horses, neither will we say any more to the work of our Hands, ye are our Gods, for in thee the Fatherless find mercy,* They reject the most goodly appearances of Rest and Contentment, to make up all in God, on whom they cast themselves as otherwise helpless Orphans.

2. The mutual Love of God and the Saints agree in this, that the way of communicating the Issues and fruits of these Loves, is only in Christ. The Father Communicates no Issue of his Love unto us but through Christ: and we make no Return of Love unto him but through Christ: He is the Treasure wherein the Father disposeth all the *Riches of his Grace* taken from the bottomless Mine of his Eternal Love; and he is the Priest into whose hand we put all the Offerings, that we return unto the Father. Thence he is first, and by way of eminency said to love the Son: not only as his Eternal Son, as he was the delight of his soul before the foundation of the World, *Prov.* 8. 30. but also as our Mediator, and the means of conveying his love to us, *Mat.* 3. 17. *John* 3. 33. *John* 5. 21. *John* 10. 17. *John* 15. 9. *John* 17. 24. And we are said through him to believe in, and to have access to God.

1. The Father Loves us, and chooseth us before the Foundation of the world; but in the pursuit of that Love, he bleisseth us with all Spiritual blessings in Heavenly places in Christ, *Ephes.* 1. 3, 4. From his love, he sheds, or powers out the Holy Spirit richly upon us, through Jesus Christ our Saviour, *Titus* 3. 6. In the powering out of his love, there is not one drop falls besides the Lord Christ. The holy anointing Oyl, was all powred on the Head of Aaron: *Psal.* 133. 2. and thence went down to the Skirts of his clothing

cloathing. Love is first powred out on Christ; and from him, it drops as the *dew of Hermon* upon the Souls of his Saints. The Father will have him to have the pre-eminence in all things, *Col. 1. 18. it pleased him that in him all fulness should dwell, 19. that of his fulness we might receive, and Grace for Grace. John 1. 16.* Tho the Love of the Father's purpose and good pleasure, have its rise and Foundation in his meer Grace and will, yet the design of its accomplishment is only in Christ. All the fruits of it, are first given to him; and it is in him only that they are dispensed to us. So that though the Saints may, nay do see an infinite Ocean of Love unto them in the Bosom of the Father, yet they are not to look for one drop from him, but what comes through Christ. He is the only means of Communication. Love in the Father, is like Honey in the Flower; it must be in the Comb, before it be for our use. Christ must extract and prepare this Honey for us. He draws this water from the Fountain, (through union and dispensation of fulness) we (by faith) from the wells of Salvation that are in him. This was in part before discovered.

§. 20. 2. Our Returns are all in him, and by him also. And well it is with us, that it is so. What *lame and blind* Sacrifices, should we otherwise present unto God. He <sup>d</sup> *bears the Iniquity of our Offerings*, and he adds *Incense* unto our Prayers. Our love is fixed on the Father, but it is conveyed to him, through the Son of his Love. He is the only way for our Graces, as well as our Persons, to go unto God: through him passeth all our desire, our delight, our Complacency, our Obedience. Of which more afterwards.

Now in these two things, there is some Resemblance, between that mutual Love of the Father and the Saints, wherein they hold Communion.

§. 20. 2. There are sundry things wherein they differ.

d Ex. 28. 38. Revel. 8. 3. Job. 14. 6. Heb. 10. 20. 21, 22.

1. The

1. The love of God is a Love of Bounty, our Love unto him is a Love of Duty.

1. The Love of the Father is a Love of Bounty, a descending Love. Such a Love as carries him out to do good things to us, great things for us. His love lies at the Bottom of all dispensations towards us: and we scarce any where find any mention of it, but it is held out as the cause and Fountain of some free gift, flowing from it. <sup>c</sup> He loves us and sends his Son to die for us; He loves us, and bleseth us with all spiritual blessing. Loving is choosing Rom. 9. 11, 12. He loves us and chastizeth us; <sup>f</sup> A Love Like that of the Heavens to the Earth, when being full of rain, they power forth showers to make it fruitful; As the Sea communicates his waters to the Rivers, by the way of Bounty, out of its own fulness: they return unto it only what they receive from it. It is the love of a Spring, of a Fountain, always Communicating. <sup>g</sup> A love from whence proceeds every thing that is lovely in its object. It infuseth into, and creates Goodness in the persons beloved; and this Answers the Description of Love given by the Philosopher: To love saith he, *ἡς βέλεσαι πρὶ ἀγαθῶν ἀγαθὰ, καὶ κατὰ δύναμιν περικλυτὸν εἶναι τῶν.* He that loves, works out good to them he loveth, as he is able. Gods power and will are commensurate. What he willeth he worketh.

§. 21. 2. Our Love unto God, is a Love of Duty: the Love of a Child. His love descends upon us in Bounty and Fruitfulness; <sup>h</sup> our love ascends unto him, in Duty and Thankfulness. He adds to us by his Love, we nothing to him by ours. Our goodness extends not unto him. Tho our Love be fixed on him <sup>i</sup> immediately, yet no

<sup>c</sup> John 3. 16. Rom. 5. 8. Ephes. 1. 3, 4. 1 John. 4. 9, 10. Heb. 12. 6. Revel. 3. 19. <sup>f</sup> *Ἐξ αὐτοῦ συνεκγονοῦ πληρούμενοι ἀμύβης, ποιοῦντες ἀγαθὰ.* Eurip <sup>g</sup> Amor Dei est infundens & creans bonitatem in amatis. Th. p. p. 20. A. 2. C. <sup>h</sup> Amor Dei causat bonitatem in rebus, sed Amor noster causatur ab ea. <sup>i</sup> Dilectio quæ est appetitivæ virtutis actus, etiam in statum viæ tendit in Deum primo & immediate Th. 22. p. 27. a. 4.



fruit of our *love* reacheth him immediately, tho he requires our *Love*, he is not benefited by it, *Job.* 35. 5, 6, 7, 8. *Rom.* 11. 35. *Job.* 22. 2, 3. It is indeed made up of these four things. 1. *Rest*, 2. *Delight*, 3. *Reverence*, 4. *Obedience*. By these do we hold Communion with the Father in his *love*. Hence God calls that *Love* which is due to him as a Father, Honour: *Malac.* 1. 6. *If I be a Father, where is mine Honour?* It is a Deserved act of Duty.

§.22. They differ in this: *The Love of the Father unto us is an Antecedent love, Our love unto him is a Consequent love.*

1. The *love* of the Father unto us is an *Antecedent love*, and that in two Respects.

1. It is antecedent in Respect of our *love*: 1 *John* 4. 10. *Herein is love, not that we loved God, but that he loved us.* His *love* goes before ours. The Father *loves* the *child*, when the *child* knows not the Father; much less loves him. Yea we are by nature *δυσωγής* *Rom.* 1. 30. haters of God: He is in his own nature *φιλάδελφος*; a lover of men: and surely all mutual love between him and us, must begin on his hand.

2. In respect of all other Causes of *love* whatever. It goes not only before our *Love*, but also any thing in us, that is <sup>k</sup> lovely. *Rom.* 5. 8. *God commendeth his love toward us, in that whilst we were yet sinners Christ died for us:* Not only his *Love*, but the eminent fruit thereof, is made out towards us, as Sinners. Sin holds out all of unloveliness, and undesirableness, that can be in a Creature. The very mention of that, removes all causes, all moving occasions of *Love* whatever. Yet as such, have we the Commendation of the Fathers *Love* unto us, by a most signal Testimony. Not only when we have done no good, but when we are *in our blood* doth he love us. Not because we are better than others; but because himself is infinitely good. His kindness appears when *we are foolish and*

<sup>k</sup> *Ezek.* 16. 1, 2, 4, 5, 6, 7, 8, 9, 10. *Ec.* *Rom.* 9. 11, 12. *Tir.* 3. 3, 4, 5, 6. *Deut.* 7. 6, 7, 8. *Mar.* 11. 25, 26. *Job.* 3. 16.



disobedient. Hence he is said to *love* the world, that is, those who have nothing but what is in and of the world, whose whole lies in evil.

§. 23. 2. Our *love* is consequential in both these regards. 1. In Respect of the *Love of God*, Never did Creature turn his Affections towards God, if the heart of God were not first set upon him. 2. In Respect of sufficient causes of *Love*. God must be revealed unto us as lovely and desirable, as a fit and suitable object unto the soul to set up its Rest upon, before we can bear any *love* unto him. The Saints ( in this sence ) do not *love God for nothing*, but for that Excellency, Loveliness, and desirableness that is in him. As the Psalmist says in one particular, *Psal. 116. 19. I love the Lord BECAUSE!* so may we in general, we love the Lord *BECAUSE!* Or as *David* in another case, *what have I now done, is there not a cause?* If any man enquire about our *love* to God, we may say, what have we now done, is there not a cause?

§. 24. 3. They differ in this also, *The Love of God* is like himself, equal, constant, not capable of *Augmentation*, or *Diminution*: Our *love* is like our selves unequal, increasing, *waning*, growing, declining. His like the Sun, always the same in its light, tho a cloud may sometimes interpose: Ours, as the *Moon*, hath its Enlargements and streightnings.

§. 25. 1. The *Love of the Father* is Equal &c. <sup>m</sup> whom he loves he loves unto the end, and he loves them always alike. *The strength of Israel is not a man that he should repent.* On whom he fixes his *love*, it is immutable: it doth not grow to Eternity, it is not diminished at any time. It is an eternal love, that had no beginning; that shall have no ending; that cannot be heightened by any act of ours, that cannot be lessened by any thing in us; say in it self it is thus, otherwise in a twofold regard it may admit of change.

§. 26. 1. In respect of its Fruits; it is ( as I said ) a

<sup>m</sup> 1 Sam. 15. 29. Isa. 46. 70. Jerem. 37. 3. Mal. 1. 6. Jam. 1. 17. 2 Tim. 2. 19.

fruitful love, a *love* of Bounty. In reference unto those fruits, it may sometimes be greater, sometimes less: Its communications are various. Who among the Saints, finds it not? What Life, what Light, what strength sometimes? and again how dead, how dark, how weak, as God is pleased to let out, or to restrain the fruits of his *Love*? All the Graces of the spirit in us, all sanctified enjoyments whatever, are fruits of his *love*. How variously these are dispensed, how differently at sundry seasons, to the same Persons, experience will abundantly testify.

§.26.2. In respect of its discoveries and manifestations. *He sheds abroad his Love in our Hearts by the Holy Ghost*: Rom. 5. 5. gives us a sence of it; manifests it unto us. Now this is <sup>n</sup> various and changeable, sometimes more, sometimes less: Now he shines, anon hides his face, as it may be for our profit. Our Father will not always chide, lest we be cast down; he doth not always smile, lest we be full and neglect him: but yet still his *Love* in its self is the same. When for a little moment he hides his face, yet he gathers us with everlasting kindness.

*Ob.* But you will say, this comes nigh to that *Blasphemy*, that *God loves his People in their sinning, as well as in their strictest obedience*: and if so, who will care to serve him more, or to walk with him unto all well-pleasing?

*Ans.* There are few Truths of Christ, which from some or other, have not received like entertainment with this. Terms and Appellations are at the Will of every imposer: things are not at all varied by them. The *Love* of God in it self, is the eternal purpose and act of his Will. This is no more changable, than God himself. If it were, no flesh could be saved: but it <sup>o</sup> changeth not, and we are not consumed. What then, loves he his people in their sinning? Yes, his People, not their sinning. Al-

<sup>n</sup> *Psal.* 31. 16. 67. 1. 119. 135. *Psal.* 13. 1. 27. 9. 30. 7. 88. 14. *Isa.* 8. 17. *Mal.* 3. 6.

ters<sup>p</sup> he not his *Love* towards them? Not the purpose of his will, but the dispensations of his Grace. He rebukes them, he chastens them, he hides his face from them, he smites them, he fills them with a sense of indignation; but wo, wo would it be to us, should he change in his *love*, or take away his kindness from us: Those very things which seem to be demonstrations of the change of his Affections towards his, do as clearly proceed from *Love*, as those which seem to be the most genuine Issues thereof. *But will not this encourage to sin?* He never tasted of the *Love* of God, that can seriously make this objection. The doctrine of Grace may be turned into wantonness, the Principle cannot: I shall not wrong the Saints, by giving other answer to this objection. Detestation of sin in any may well consist with the Acceptation of their persons, and their designation to life eternal.

§. 28. But now, our *Love* to God, is ebbing and flowing, waining and increasing. We lose our first *Love*, and we grow again in *Love*. Scarce a day at a stand. What poor creatures are we? how unlike the Lord and his *Love*? *unstable as Water, we cannot excel*: now it is I, tho' all men forsake thee, I will not: anon, I know not the man. One day, I shall never be moved, my hill is so strong; the next, all men are lyers, I shall perish. When ever was the time, where ever was the place, that our *love* was one day equal towards God?

And thus these Agreements, and discrepancies, do farther describe that Mutual *Love* of the Father, and the Saints, wherein they hold Communion. Other Instances as to the Person of the Father I shall not give, but endeavour to make some improvement of this in the next Chapter.

<sup>p</sup> *Psal.* 39. 11. *Heb.* 12. 7. 8. *Revel.* 3. 19. *Isa.* 8. 17. *Isa.* 57. 17. *Job* 6. 3. *Psal.* 6. 6. *Psal.* 38. 3, 4, 5, &c. <sup>g</sup> *Revel.* 2. 5. <sup>g</sup> *grand* *Ephes.* 3. 16, 17, 18, 19.

fruitful love, a *love* of Bounty. In reference unto those fruits, it may sometimes be greater, sometimes less: Its communications are various. Who among the Saints, finds it not? What Life, what Light, what strength sometimes? and again how dead, how dark, how weak, as God is pleased to let out, or to restrain the fruits of his *Love*? All the Graces of the spirit in us, all sanctified enjoyments whatever, are fruits of his *love*. How variously these are dispensed, how differently at sundry seasons, to the same Persons, experience will abundantly testify.

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## C H A P. IV.

*Inferences on the Former Doctrine concerning Communion  
with the Father in Love.*

**H**AVING thus discovered the nature of that Distinct Communion which we have with the Father, it remaineth that we give some Exhortations unto it, Directions in it, and take some Observations from it.

§. 2. 1. First then, this is a Duty wherein it is most evident that Christians are but little exercised, namely in holding immediate Communion with the Father in Love. Unacquaintedness with our Mercies, our Priviledges, is our sin, as well as our Trouble. We hearken not to the voice of the Spirit, *a which is given unto us, that we may know the things that are freely bestowed on us of God.* This makes us go heavily, when we might rejoice; and to be weak, where we might be strong in the Lord, How few of the Saints are experimentally acquainted with this Priviledge, of holding immediate communion with the Father in Love; with what anxious doubtful thoughts, do they look upon him? what fears, what questionings are there, of his good-will and kindness? At the best, many think there is no sweetness at all in him towards us, but what is purchased at the high price of the blood of Jesus: It is true, that alone is the way of Communication: but the free Fountain and Spring of all, is in the bosom of the Father, *b Eternal life was with the Father, and is manifested unto us;* Let us then,

§. 3. 1. *Eye the Father as love;* Look not on him as an always lowring Father, but as one most *c* kind, and tender. Let us look on him by faith, as one that hath had thoughts of kindness towards us from everlasting, It is misapprehension of God, that makes any run from him, who have

*a* 1 Cor. 2. 12. *b* Ζών, τὴν μετὰ τὸν πατέρα καὶ ἐπαγεσθῆναι ἡμῶν.  
*c* 1 John 1. 2. *c* Psalm 103. 9. Mic. 7. 18.

the least breathing wrought in them after him. *They that know thee will put their trust in thee* Men cannot abide with God in spiritual Meditations, He losseth Souls Company by their want of this insight into his Love. They fix their thoughts only on his terrible Majesty, severity and Greatness, and so their Spirits are not endeared. Would a soul continually Eye his everlasting tenderness and compassion, his thoughts of kindness that have been from of old, his present gracious Acceptance, it could not bear an hours absence from him; whereas now perhaps, it cannot watch with him one hour. Let this then be the Saints first Notion of the Father, as one full of eternal, free Love towards them. Let their hearts and thoughts be ~~filled with breakings~~ through all discouragements that lie in the way. To raise them hereunto, let them Consider

§. 4. 1. Whose love it is? It is the Love of him who is in himself Allsufficient, infinitely satiated with himself and his own Glorious Excellencies and Perfections. Who hath no need to go forth with his love unto others, nor to seek an Object of it without himself, There might He rest with delight and Complacency to Eternity. He is sufficient unto his own love, He had his Son, also his *Eternal*\* Wisdom to rejoice and delight himself in from all Eternity, Prov. 8. 30. This might take up and satiate the whole delight of the Father: But he will love his Saints also. And it is such a love, as wherein he seeks not his own Satisfaction only, but our good therein also. The love of a God, the love of a Father, whose proper outgoings are *kindness* and Bounty.

§. 5. 2. What kind of Love it is? and it is,

1. Eternal; It was fixed on us before the *Foundation of the World*: before we were; or had done the least good, then were his thoughts upon us, then was his delight in us, Then did the Son rejoice in the thoughts of fulfilling

\* *וְיִשְׂחַק בְּחַשְׁבֹּתָיו* optime in Dei filium quadrat patris delicias. Mercer in loc. d Rom. 9. 11, 12. Acts 15. 18. 1 Tim 2. 19. 1 Tim 2. 19. Prov, 8. 31. Jerem, 31. 3.

his Fathers delight in him: *Prov. 8. 30.* Yea the Delight of the Father in the Son there mentioned, is not so much his absolute delight in him, as the express image of his Person, and the brightness of his Glory, wherein he might behold all his own Excellencies and perfections; But with respect unto his love, and his delight in the Sons of men. So the order of the words require us to understand it: *I was daily his Delight* ---- and *My delights were with the Sons of Men.* That is, in the thoughts of kindness and Redemption for them: and in that respect also, was he his Fathers delight. It was from Eternity that he laid in his own bosom a design for our happiness. The very thoughts of this, is enough to make all that is within us, like the babe in the womb of *Elizabeth*, to leap for joy. A sense of it cannot but prostrate our souls to the lowest abasement of an humble holy Reverence, and make us rejoice before him with trembling.

§. 6. 2. Free. He<sup>e</sup> Love us because he will; there was, there is nothing in us, for which we should be beloved. Did we deserve his Love, it must go less in its valuation. Things of due debt, are seldom the matter of thankfulness: but that which is Eternally antecedent to our being, must needs be absolutely free in its respects to our well being. This gives it life and being, is the Reason of it, and sets a price upon it. *Rom. 9. 12. Ephes. 1. 3. 4. Titus 3. 5. Jam. 1. 18.*

§. 7. 3. Unchangeable. Though we change every day, yet his Love changeth not, Could any kind of provocation turn it away, it had long since ceased, Its unchangableness is that which carrieth out the Father, unto that infiniteness of patience and Forbearance (without which we die, we *perish* 2 *Pet. 3. 9.*) which he exerciseth towards. And it is,

*c. Mat. 11. 25, 26. Hoc tanto & tam ineffabili bono, nemo inventus est dignus: sordet natura sine gratia. Prof. de lib. Arb. ad Ruff. f. Mal. 3. 6. James 1. 17. Hos. 11. 9.*

§. 8.

§. 8. 4. <sup>s</sup> Distinguishing. He hath not thus loved all the world. *Jacob have I loved, but I hated Esau*; why should he fix his love on us, and pass by millions from whom we differ not by <sup>h</sup> Nature: that he should make us sharers in that, and all the fruits of it which most of the great, and <sup>i</sup> wisemen of the world are excluded from: I name but the heads of all things. Let them enlarge, whose hearts are touched.

Let, I say, the soul frequently Eye the Love of the Father, and that under these Considerations: they are all soul-conquering and endearing.

§. 2. 2. So Eye it, as to receive it; unless this be added, all is in vain as to any Communion with God. We do not hold Communion with him in any thing, untill it be received by faith. This then is that which I would provoke the Saints of God unto, even to <sup>k</sup> believe this Love of God for themselves, and their own part; believe that such is the Heart of the Father towards them, accept of his witness herein. His Love is not ours in the sweetness of it, until it be so received. Continually then act thoughts of faith on God, as Love to thee, as embracing thee with the Eternal free Love before described. When the Lord is by his word, presented as such unto thee, let thy mind know it, and assent that it is so; and thy will embrace it, in its being so; and all thy Affections be filled with it, Set thy whole heart to it. Let it be bound with the cords of this Love. <sup>l</sup> If the King be bound in the Galleries with thy Love, shouldst thou not be bound in Heaven with his?

§. 10. 3. Let it have its proper fruit and Efficacy upon thy heart, in returns of Love to him again. So shall we walk in the Light of Gods Countenance, and hold holy Communion with our Father all the day long. Let us not deal unkindly with him, and return him slighting for his

*g Rom. 9. 12. Omnia diligit Deus, quæ fecit & inter ea magis diligit creaturas rationales & de illis eas amplius quæ sunt membra unigeniti sui. Et multo magis ipsum unigenitum: August. h Epbes. 2. 3. i Matth. 11. 26, 27. k 1 Cor. 1. 20. l Cant. 7. 5.*



good will. Let there not be such an Heart in us, as to deal so unthankfully with our God.

Now to further us in this duty and the daily constant practise of it, I shall add one or two considerations that may be of importance thereunto. as,

§. 11. 1. It is exceeding acceptable unto God even our Father, that we should thus hold Communion with him in his Love; that he may be received into our Souls, as one full of Love, tenderness and kindness towards us. Flesh and Blood is apt to have very hard thoughts of him; to think he is always angry, yea implacable: that it is not for poor creatures to draw nigh to him: that nothing in the World is more desirable then never to come into his presence, or (as they say) where he hath any thing to do. <sup>m</sup> *Who amongst us shall dwell with that devouring fire, who amongst us shall inhabit with those everlasting burnings?* say the sinners in Sion: and <sup>n</sup> *I knew thou wast an austere man,* saith the evil Servant in the Gospel Now there is not any thing more grievous to the Lord, nor more subservient to the design of Satan upon the Soul, than such thoughts as these. Satan claps his hands (if I may so say) when he can take up the Soul with such thoughts of God he hath enough, all that he doth desire. This hath been his design and way from the beginning. The ° first blood that Murderer shed, was by this means. He led our first Parents into hard thoughts of God. Hath God said so? hath he threatned you with death? he knows well enough, it will be better with you: with this Engine did he batter, and overthrow all mankind in <sup>p</sup> one, and being mindful of his ancient conquest, he so successfully contended. Now it is exceeding Grievous to the Spirit of God, to be so slandered in the hearts of those whom he dearly loves. How doth he expostulate this with

<sup>m</sup> *Isa.* 33. 15, 16. <sup>n</sup> *Luk.* 12. 19. <sup>o</sup> *Gen.* 3. 21. <sup>p</sup> *Ep.* 8. *πᾶσι* *ἡμετέροις* *Rom.* 5. 12. <sup>q</sup> *Fer.* 3. 5, 31. <sup>r</sup> *Isa.* 40. 27, 28, 26. *Isa.* 49. 15, 16.

Sion? What iniquity <sup>8</sup> have you seen in me? saith he, have I been a Wilderness unto you, or a Land of darkness? <sup>r</sup> Sion hath said the Lord hath forgotten me, and my God hath forsaken me? but can a mother, &c. The Lord takes nothing worse at the hands of his, then such hard thoughts of him, knowing full well what fruit this bitter Root is like to bear: what Alienation of Heart, what drawings back, what unbelief, and Tergiversations in our walking with him? How unwilling is a Child to come into the presence of an angry Father? Consider then this in the first place: Receiving of the Father as he holds out, *Love* to the soul, gives him the Honour he aims at, and is exceeding acceptable unto him. He often sets it out in an eminent manner that it may be so received, *He commendeth his Love unto us*: Rom. 5. 8. Behold what manner of Love the Father hath bestowed on us? John 3. 1. Whence then is this folly? men are afraid to have good thoughts of God. They think it a boldness to Eye God, as good, gracious, tender, kind, loving: I speak of Saints: but for the other side, they can judge him hard, *austere, severe, almost implacable*, and fierce, (the very worst Affections, of the very worst of men, and most hated of him, Rom. 1. 31. 2 Tim. 3. 3.) and think herein they do well. Is not this Soul-deceit from Satan? was it not his design from the beginning to inject such thoughts of God? Assure thy self then, there is nothing more acceptable unto the Father, than for us to keep up our hearts unto him, as the eternal fountain of all that rich Grace, which flows out to sinners in the blood of Jesus. And,

2. This will be exceeding effectual to endear thy soul unto God, to cause thee to delight in him, and to make thy abode with him, Many Saints have no greater burthen in their lives, than that their Hearts do not come clearly and fully up, constantly to delight and rejoice in God: that there is still an indisposedness of Spirit unto close walking with him. What is at the bottom of this distemper? Is it not their unskilfulness in, to neglect of this Duty

Duty, even of holding Communion with the Father in *Love*? So much as we see of the *Love* of God, so much shall we delight in him, and no more. Every other discovery of God without this, will but make the Soul fly from him. But if the heart be once much taken up with this, the Eminency of the Fathers *Love*, it cannot chuse but be overpowred, conquered and endeared unto him. This, if any thing, will work upon us, to make our abode with him. *If the love of a Father will not make a child delight in him, what will?* put then this to the venture; exercise your thoughts upon this very thing, the Eternal, Free, and Fruitful *Love* of the Father, and see if your Hearts be not wrought upon to delight in him. I dare boldly say, believers will find it as thriving a course, as ever they pitched on in their lives. Set down a little at the Fountain, and you will quickly have a farther discovery of the sweetness of the streams. You who have run from him, will not be able after a while, to keep at a distance for a moment.

*Ob.* But some may say! Alas how should I hold communion with the Father in *Love*? I know not at all whether he *Loves* me or no; and shall I venture to cast my self upon it? How if I should not be accepted? should I not rather perish for my presumption, than find sweetness in his Bosom? God seems to me, only as a consuming fire, and everlasting burnings, so that I dread to look up unto him.

*Ans.* I know not what may be understood by knowing of the *Love* of God: tho it be carried on by Spiritual sense, and Experience, yet it is received purely by believing. Our knowing of it, is our believing of it, as revealed. *We have known and believed the Love that God bath to us, God is Love,* 1 John 4. 16. This is the Assurance which at the very Entrance of walking with God thou mayst have of this *Love*, He who is Truth hath said it: and what-ever thy Heart says, or Satan says, unless thou wilt take it up on this account, thou dost thy endeavour to make him a lyer, who hath spoken it, 1 Joh.

§. 14. *Ob. 2. I can believe that God is Love to others, for he hath said he is Love : but that he will be so to me, I see no ground of perswasion : there is no cause, no Reason in the world, why he should turn one thought of love or kindness towards me : and therefore I dare not cast my self upon it, to bold communion with him in his special love.*

*Ans.* He hath spoken it as particularly to thee, as to any one in the world. And for cause of love, he hath as much, to fix it on thee, as on any of the Children of men ; that is none at all without himself. So that I shall make speedy work with this objection. Never any one from the foundation of the World, who believed such Love in the Father, and made returns of Love to him again, was deceived, neither shall ever any to the Worlds end be so, in so doing. Thou art then in this upon a most sure bottom : If thou believest and receivest the Father as Love, he will infalibly be so to thee, tho others may fall under his severity. but,

*Obj. 3. I cannot find my heart making Returns of Love unto God. Could I find my Soul set upon him, I could then believes his Soul delighted in me.*

*Ans.* This is the most preposterous course, that possibly thy thoughts can pitch upon, a most ready way to rob God of his glory. Herein is Love (saith the Holy Ghost) not that we loved God, but that he loved us first. 1 Joh. 4. 10, 19. Now, thou wouldst invert this Order, and say, herein is Love, not that God loved me, but that I love him first. This is to take the Glory of God from him : that whereas he loves us without a cause, that is in our selves, and we have all cause in the World to love him, thou wouldst have the contrary, viz, that something should be in thee, for which God should love thee, even thy love to him ; and that thou shouldst, love God, before thou knowest any thing lovely in him, viz. *wheth r he love thee or no.* This is a course of flesh's finding out, that will never bring Glory to God, nor Peace to thy own Soul. Lay down then thy Reasonings ; take up the Love of the  
Father



Father upon a pure Act of believing, and that will open thy Soul to let it out unto the Lord in the Communion of Love.

To make yet some farther improvement of this Truth, so opened, and exhorted unto as before; it will discover unto us, the *Eminency and Priviledge of the Saints of God*. What low thoughts soever the Sons of men may have of them, it will appear that they have *meat to eat that the World knows not of*: they have close communion and fellowship with the Father, They deal with him in the interchange of *love*. Men are generally esteemed according to the company they keep. It is an Honour to stand in the presence of Princes, tho but as Servants. What Honour then have all the Saints, to stand with boldness in the presence of the Father, and there to enjoy his Bosom love. What a blessing did the *Queen of Seba* pronounce on the Servants of *Solomon*, who stood before him, and heard his Wisdom. How much more blessed then are they, who stand continually before the God of *Solomon*, hearing his Wisdom, enjoying his love? Whilst others have their fellowship with *Satan*, and their own Lusts, making provision for them, and receiving perishing refreshments from them, (whose end is destruction, whose God is their Belly, and whose Glory is in their shame, who mind earthly things;) they have this sweet Communion with the Father.

Moreover; what a safe and sweet retreat is here for the Saints, in all the Scorns, Reproaches, Scandals, misrepresentations which they undergo in the World. When a Child is abused abroad in the streets by strangers, he runs with speed to the bosom of his Father; there he makes his complaint, and is comforted; in all the hard *centures* and *tongue-persecutions* which the Saints meet withal in the world, they may run with their *moanings* unto their Father and be comforted. *As one whom his Mother comforteth, so will I comfort you, saith the Lord, Is. 66. 13.* So that the Soul

† *Isa. 26. 20.* † *Heb. 11. 36.* *Heb. 10. 33.*

may say, if I have hatred in the World, I will go where I am sure of *love*: tho all others are hard to me, yet *my Father* is tender, and full of compassion: I will go to him, and satisfy my self in him: Here I am accounted *vile*, frown'd on, and rejected, but I have Honour and Love with him, *whose kindness is better then Life it self*. There I shall have all things in the *Fountain*, which others have but in the drops: there is in my Fathers *Love*, every thing desirable: there is the *sweetness* of all mercies in the abstract it self, and that fully and durably.

§. 18. Evidently then, the *Saints* are the most *mistaken* men in the world. If they say, " *come and have Fellowship* with us; are not men ready to say; why, what are you? a sorry company of *Seditious* *Factionous* Persons: be it known unto you, that we *despise* your *Fellowship*; when we intend to leave *Fellowship* with all honest men, and *men of worth*, then will we come to you. But alas! how are men mistaken? *truly, their Fellowship is with the Father*: let men think of it as they please, they have close, spiritual, Heavenly Refreshings in the *mutual* Communication of *Love* with the Father himself; How they are generally *misconceived*, the Apostle declares 2 Cor. 6. 8, 9, 10. *As deceivers, and yet true, as unknown, yet well known, as dying and behold we live, as chastened, and not killed, as sorrowful, yet always rejoicing, as poor yet making many rich, as having nothing, yet possessing all things*: And as it is thus *in General*, so in no one thing more than this, that they are looked on as *poor, low, despicable* persons, when indeed they are the only *great* and *noble* Personages in the world. Consider the Company they keep, it is with the *Father*, who is so glorious? the Merchandise they trade in, it is *Love*, what so precious? doubtless they are the *excellent* on the Earth. Psal. 16. 3.

§. 19. Further; this will discover a main difference between the *Saints* and empty Professors, as to the Performance of Duties, and so the Enjoyment of outward

11 *Joh.* 13. 11 *Act* 17. 7, 38, 22.

Priviledges, fruitless Professors, often walk hand in hand with them: but now come to their secret retirements, and what a difference is there? there the Saints holy Communion with God; Hypocrites for the most part, with the world and their own Lusts, with them they converse and Communicate: they hearken what they will say to them, and make provision for them: when the Saints are sweetly wrapt up in the Bosom of their Fathers Love. It is oftentimes even almost impossible that Believers should in outward appearance go beyond them who have very rotten hearts: but this meat they have which others know not of? this Refreshment in the Banqueting house wherein others have not share; in the multitude of their thoughts, the Comforts of God their Father refresh their Souls.

§. 20. Now then (to draw towards a close of this Discourse) if these things be so, what manner of men ought we to be, in all manner of holy conversation? even our God is a consuming fire. What Communion is there between Light and Darkness; Shall sin and lust dwell in those thoughts which receive in, and carry out Love, from and unto the Father? Holiness becometh his presence for ever. An unclean Spirit cannot draw nigh unto him; an unholy Heart can make no abode with him. A lewd Person will not desire to hold fellowship with a Sober man: and will a man of vain and foolish Imaginations, hold communion and dwell with the most holy God? There is not any Consideration of this Love but is a powerful motive unto Holiness, and leads thereunto. *Ephraim* says, what have I to do any more with *Idols*, when in God he finds Salvation. Communion with the Father is wholly inconsistent with loose walking. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 Joh. 1. 6. He that saith *I know him* (I have Communion with him) and *keepeth not his Commandments, is a liar and the truth is not in him*, 1. 4. The most specious, and glorious pretence made to an acquaintance with the Father, without

without holiness and Obedience to his Commandments, serves onely to prove the pretenders to be lyars. The love of the world and of the Father, dwell not together.

§. 20. And if this be so, (to shut up all) how many that go under the name of Christians come short of the Truth of it? How unacquainted are the Generality of Professors, with the Mystery of this Communion and the fruits of it? Do not many very evidently hold Communion with their lusts and with the world, and yet would be thought to have a Portion and Inheritance among them that are Sanctified? They have neither new name nor white stone; and yet would be called the people of the most High. May it not be said of many of them, rather, that God is not in all their thoughts, than that they have Communion with him? The Lord open the Eyes of men that they may see and know that walking with God is a matter not of form, but power. And so far of peculiar Communion with the Father, in the Instance of love which we have insisted on; *He is also faithful who hath called us to the fellowship of his Son Jesus Christ our Lord,* Of which in the next Place.

## PART II.

### CHAP. I.

*Of the Fellowship which the Saints have with Jesus Christ the Son of God: That they have such a fellowship proved 1 Cor.*

1. 9. Revel. 3. 20. Cant. 2. 1, 2, 3, 4, 5, 6, 7. opened. Prov. 9. 1, 2, 3, 4, 5.

**O**F that distinct *Communion* which we have with the *Person* of the Father, we have treated in the foregoing Chapters; we now proceed to the Consideration of that which we have with his *Son*, Jesus Christ our Lord.

E

Now



Now the Fellowship we have with the *second Person*, is with him as Mediator, in that *Office* whereunto by dispensation he *submitted* himself for our sakes, being made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. 4. 4, 5. And herein I shall do these two things.

1. Declare, That we have such Fellowship with the Son of God.
2. Shew Wherein that Fellowship, or Communion doth consist.

§. 2. For the first, I shall only produce some few places of Scripture to confirm it, that it is so. 1 Cor. 1. 9. *God is faithful by whom ye were called to the Fellowship of his Son, Jesus Christ our Lord.* This is that whereunto all the Saints are called, and wherein by the Faithfulness of God they shall be preserved, even Fellowship with Jesus Christ our Lord. We are called of God the Father as the Father, in pursuit of his Love, to communion with the Son, as our Lord.

§. 3. Rev. 3. 20. *Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.* Certainly this is Fellowship, or I know not what is; Christ will Sup with Believers, he refreshes himself which his own Graces in them, by his Spirit bestowed, on them. The Lord Christ is exceedingly delighted in tasting of the sweet fruits of the Spirit in the Saints. Hence is that prayer of the Spouse that she may have something for his Entertainment, when he cometh to her, Cant. 4. 16. *Awake O North-Wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out, let my beloved come into his Garden, and eat his pleasant fruits.* The Souls of the Saints are the Garden of Jesus Christ, the good ground Heb. 6. 7, 8. *A Garden for delight: he rejoices in them, his delights are with the Sons of Men: Prov. 8. 31. and he rejoices over*

them: *Zeph* 3. 17. And a garden for fruit, yea pleasant fruit, So he describes it: *Cant.* 4. 12, 13, 14. *A Garden inclosed is my sister, my Spouse, a Spring shut up, a Fountain sealed; thy Plants are an Orchard of Pomgranates with pleasant fruits, Camphire with Spicknard, Spicknard and Saffron, Calamus, and Cinamon, with all trees of Frankincence, Mirrhe and Aloes; with all chief fruits.* Whatever is sweet and delicious for tast, whatever's savoury and odoriferous, whatever is useful and medicinal, is in this Garden. There is all manner of *Spiritual refreshments* of all kinds whatever, in the *Soul* of the Saints for the Lord Jesus. On this account is the *Spouse* so earnest in the prayer mentioned for an *increase* of these things, that her beloved may *sup* with her as he hath promised. Awake *O north wind* &c. Oh that the *breathings* and *workings* of the Spirit of all Grace, might *stir up* all his *Gifts* and *Graces* in me, that the Lord Jesus the beloved of my *soul* may have meet and acceptable entertainment, from me. God complains of want of fruit in his *vineyard* *Isa.* 5. 3. *Hos.* 10. 1. want of good food for Christ's entertainment, is that the *Spouse* fear'd, and *labours* to prevent. A *barren* heart is not fit to receive him. And the delight he takes in the *fruits* of the spirit, is unspeakable. This he expresses at large, 5. 1. *I am come*, saith he, I have eat, I am refreshed. He calls it פרי בטן the fruit of his *sweetnesses*; or most pleasant to him. Moreover, as Christ *sup*s with his Saints, so he hath promised they shall *sup* with him, to compleat the fellowship that they have with him. Christ provides for their Entertainment in a most eminent manner. There are *Beasts* killed, and *Wine* is mingled, and a table furnished, <sup>b</sup> *Prov.* 9. 2. He calls the *spiritual dainties* that he hath for them, a *Feast* a *Wedding*, <sup>c</sup> *A feast of fat things, Wine upon the Lees*, &c. The fatted Calf is killed for their entertainment. Such is the Communion, and such is the mutual Entertainment of Christ and his Saints in that communion.

<sup>a</sup> *John.* 14. 23.

*Cantic* 2. 1, 2, 3, 4, 5, 6, 7. *I am the Rose of Sharon, and the lillie of the Valleys. As the Lillie among the thorns, so is my love among the daughters: as the Aple-tree among the trees of the wood, so is my beloved among the Sons: in his shadow I delighted and sat down, and his fruit was sweet to my tast, &c.*

In the two first verses you have the description that Christ gives, first of himself, then of his Church. Of himself v. 1. that is, what he is to his Spouse: I am the Rose of Sharon, and the Lilly of the Valleys. The Lord<sup>d</sup> Christ is in the *Scripture* compared to all things of Eminency in the whole Creation. He is in the *Heavens* the *Sun*, and the bright morning star: As the Lyon among the beasts, the *Lyon of the tribe of Judah*, Among the flowers of the field, here, he is the Rose, and the Lillie. The two Eminencies of Flowers, sweetness of savour, and beauty of colour are divided between these. The Rose for sweetness, and the Lillie for beauty (*Solomon* in all his glory was not arrayed as one of these) have the preheminance. Further he is the Rose of *Sharon*, a fruitful Plain, where the Choicest herds were fed. 1 *Chr.* 27. 29. so eminent that it is promised to the Church, that there shall be given unto her the<sup>e</sup> Excellency of *Sharon*: *Isa.* 35. 2. This fruitful place doubtless brought forth the most Precious Roses. Christ in the Savour of his Love, and in his Righteousness (which is as the Garment wherein *Jacob* received his blessing, giving forth a smell as the smell of a pleasant field *Gen.* 27. 27.) is as this excellent Rose, to draw and allure the Hearts of his Saints unto him. As God smelled a sweet savour from the blood of his Atonement, *Eph.* 5. 2. So from the Graces wherewith for them he is anointed, his Saints receive a refreshing cherishing savour: *Cant.* 1. 2. A sweet savour expresses that which is acceptable and delightful: *Gen.* 8. 21. He is

<sup>d</sup> *Mal.* 4. 2. *Revel.* 12. 1. *Luk.* 1. 78. ἀνατομὴ ἡξυψος *Num.* 24. 17. 2 *Pet.* 19. *Revel.* 22. 16. *Gen.* 49. 9. *Mar.* 5. 8. *Revel.* 5. 5. & *Isa.* 33. 9. ch. 65. 10.

also the Lillie of the Vallys, that of all flowers is the most eminent in beauty *Mat. 6. 29.* most desirable is he for the comeliness and perfection of his Person: incomparably fairer then the children of men, of which afterwards. He then being thus unto them, abundantly satiating all their spiritual senses, their refreshment, their ornament, their delight, their Glory; in the next verse He tells us what they are to him: *As the Lilie among the thorns, so is my beloved among the Daughters.* That Christ and his Church are likened unto, and termed the same thing, (as here the Lilly) is, as from their *Union* by the Indwelling of the same Spirit, so from that <sup>f</sup> conformity and likeness that is between them, and whereunto the Saints are appointed. Now she is a Lilly, very beautiful unto Christ; *As the Lilly among the thorns* 1. By the way of Eminency: as the Lilly excelleth the thorns, so do the Saints all others whatever in the Eye of Christ. Let Comparison be made, so will it be found to be. And 2. by the way of trial: the residue of the world, being pricking briers and grieving thorns to the house of Israel. *Ezek. 28. 24. The best of them is a brier, and the most upright of them sharper then a thorn Hedge*; *Mich. 7. 4.* And thus are they among the *Daughters*; even the most eminent Collections, of the most improved professors, that are no more but so. There cannot be in any comparison, a greater exaltation of the Excellency of any thing. So then is Christ to them indeed, v. 1. So are they in his Esteem, and indeed, v. 2. How he is in their esteem and indeed, we have v. 3.

S. 5. *As the Aple tree among the Trees of the wood, so is my beloved among the Sons, I sat down under his shadow with great delight and his fruit was sweet to my tast.* To carry on this intercourse, the Spouse begins to speak her thoughts of, and to shew her delight in the Lord Christ. And as he compares her to the Lilly among the Thorns, so she him to the *Aple-tree* among the trees of the wood: And she adds this Reason of it, even because he hath the two emi-

<sup>f</sup> *Rom. 8. 29.*



nent things of Trees, which the Residue of them have  
 not: 1. Fruit for food. 2. Shade for Refreshment: of  
 the one she eateth, under the other she resteth, both  
 with great delight. All other Sons, either Angels, the  
 Sons of God by Creation *Job.* 1. 6, 38, 7. or the Sons of  
*Adam*, the best of his off-spring, the Leaders of those  
 companies, which *v.* 2. are called *Daughters*; or Sons  
 of the old Creation, the top branches of all its desirable  
 things, are to an hungry, weary soul, (such alone seek  
 for shade and fruit) but as the fruitless, leafless trees of  
 the Forrest, which will yeild them neither food nor Re-  
 freshment. In Christ, saith she, there is fruit sweet to  
 the Taste. Yea his flesh is meat indeed, and his blood is  
 drink indeed *Job.* 6. 55. Moreover he hath brought forth  
 that everlasting Righteousness, which will abundantly  
 satisfy any hungry soul after it hath gone to many a bar-  
 ren Tree for food, and hath found none. Besides he a-  
 boundeth in precious and pleasant Graces, whereof I may  
<sup>k</sup> eat, yea, he calls me to do so, and that abundantly.  
 These are the fruits that Christ beareth. They speak of  
 a Tree that bringeth forth all things needful for life in  
 food and raiment. Christ is that Tree of life, which hath  
 brought forth all things that are needful unto life eternal:  
 In him is that Righteousness which we <sup>g</sup> Hunger after:  
 in him is that water of life, which who so <sup>h</sup> Drinketh of,  
 shall thirst no more. Oh how sweet are the fruits of  
 Christ's mediation to the faith of his Saints. He that can  
 find no relief in Mercy, Pardon, Grace, Acceptation with  
 God, Holiness, Sanctification, &c. is an utter stranger  
 to these things, <sup>i</sup> (wine in the Lees) that are prepared  
 for believers. Also he hath Shades for Refreshment and  
 Shelter. Shelter from wrath without, and Refreshment  
 because of weariness from within. The first use of the <sup>1</sup>  
 Shade, is to keep us from the Heat of the Sun, as did  
*Jonah's Gourd*. When the Heat of wrath is ready to

<sup>k</sup> *Cant.* 5. 1 <sup>g</sup> *Matth.* 5. 6. <sup>h</sup> *Job.* 7. 38. <sup>i</sup> *Isa.* 25. 6. *Prov.* 9. 1.  
<sup>1</sup> *Jonah.* 4. 6. *Isa.* 25. 4. *Isa.* 32. 2. *2 Cor.* 5. 21. *Gal.* 3. 13. *Mal.* 4. 2.  
 scorch

scorch the Soul; Christ interposing bears it all; under the shadow of his wings, we sit down constantly, quietly, safely, putting our trust in him. And all this with great delight. Yea who can express the Joy of a soul safe shadowed from wrath, under the Covert of the Righteousness of the Lord Jesus? There is also Refreshment in a shade from weariness: He is as the shadow of a great Rock in a weary Land: *Isa.* 32. 2. From the power of Corruptions, trouble of Temptations, distress of persecutions, there is in him Quiet, Rest and Repose, *Matth.* 11. 27, 28.

§. 6. Having thus mutually described each other, and so made it manifest, that they cannot but be delighted in Fellowship and Communion: in the next verses that Communion of theirs is at large set forth and described. I shall briefly observe four things therein.

1. *Sweetness.*
2. *Delight.*
3. *Safety.*
4. *Comfort.*

§. 7. 1. *Sweetness.* He brought me to the Banqueting House; or House of wine. It is all set forth under expressions of the greatest sweetness, and most delicious Refreshment: Flagons, Apples, Wine, &c. He entertains me (saith the Spouse) as some great Personage. Great Personages, at great Entertainments are had into the Banqueting house, the House of wine, and dainties. These are the preparations of Grace and Mercy, Love, Kindness, supplies revealed in the Gospel, declared in the Assemblies of the Saints, exhibited by the Spirit. This Love is better than Wine *Cant.* 1. 1. it is not in meats and drinks, but *Righteousness and* <sup>m</sup> *Peace, and Joy in the Holy Ghost.* Gospel dainties are sweet refreshments; Whether these Houses of Wine, be the Scriptures, the Gospel, or the Ordinances dispensed in the Assemblies of the Saints, or any eminent and signal manifestations of special Love, (as banqueting is not every days work, nor

used at ordinary entertainments ) it is all one. Wine that cheareth the heart of man, that makes him forget his misery. Prov. 31. 6, 7. that gives him a chearful look and countenance, Gen. 49. 12. is that which is promised. The Grace exhibited by Christ in his Ordinances is Refreshing, Strengthening, Comforting, and full of Sweetness to the Souls of the Saints. Wo be to such full Souls, as loath these Hony Combs. But thus Christ makes all his Assemblies, to be banqueting Houses, and there he gives his Saints Entertainment.

§. 8. 2. Delight. The Spouse is quite ravished with the sweetness of this entertainment, finding love and care and kindness bestowed by Christ in the assemblies of the Saints: hence she cries out. 5. *Stay me with Flaggons, comfort me with Apples, for I am sick of Love.* Upon the discovery of the Excellency and sweetness of Christ in the banqueting house, the soul is instantly overpowred, and cries out to be made partaker of the fulness of it. She is *sick of Love*: not (as some suppose) fainting for want of a *sense of Love*, under the Apprehension of wrath, but made sick and faint, even overcome with the mighty actings of that divine Affection, after she had once tasted of the sweetness of Christ in the Banqueting house. Her desire deferred, makes her heart sick: therefore she cries *stay me &c.* I have seen a glimpse of the king in his beauty: tasted of the fruit of his righteousness, my soul melteth in longing after him, Oh support and sustain my Spirit with his presence in his Ordinances, those Flaggons and Apples of his banqueting house, or I shall quite sink and faint. Oh what hast thou done blessed Jesus! I have seen thee and my soul is become as the Chariots of *Aminadab*; let me have something from thee to support me, or I dy. When a person is fainting on any occasion, these two things are to be done; strength is to be used to support him, that he sink not to the ground; and comfortable things are to be applied to refresh his spirits. These two, the soul overpowred, and fainting with the force

force of its own love, raised by a sense of Christ's, pray-eth for : it would have strengthening grace to support it in that condition, that it may be able to attend its duty ; and consolations of the Holy Ghost, to content, revive, and satiate it, until in come to a full enjoyment of Christ. And thus sweetly and with delight is this Communion carried on.

§. 9. 3. Safety : *His banner over me was Love, v. 4.* The Banner is an Emblem of safety and protection, a sign of the presence of an host. Persons belonging to an Army, do encamp under their Banner in security. So did the children of *Israel* in the wilderness, every Tribe kept their Camps under their own Standard. It is also a token of success and victory, Ps. 20. 6. Christ hath a banner for his saints : and that is Love. All their protection is from his Love ; and they shall have all the Protection his Love can give them. This safeguards them from Hell, and all their Enemies. What ever presses on them, it must pass through the Banner of the Love of the Lord Jesus. They have then great spiritual safety, which is another Ornament or Excellency of their Communion with him.

§. 10. 4. Supportment, and Consolation. v. 6. *His left hand is under my head, and his right hand doth embrace me.* Christ here hath the posture of a most tender friend towards any one in sickness, and sadness. The soul faints with Love ; spiritual longings after the enjoyment of his presence, and Christ comes in with his Embraces. He nourisheth and cherisheth his Church : Ephes. 5. 29. Isa. 63. 13. Now the hand under the head, is supportment, sustaining Grace, in pressures and difficulties ; and the hand that doth embrace, (the hand upon the heart) is joy and consolation : in both Christ rejoicing, as the Bridegroom rejoiceth over the Bride. Isa. 62. 5. Now thus to ly in the Arms of Christ's Love, under a perpetual influence of supportment and Refreshment, is certainly to hold communion with him. And hereupon v. 1. the Spouse is most earnest for the continuance of this fellowship,



ship, charging all so to demean themselves, that her beloved be not disquieted, or provoked to depart.

In brief this whole Book is taken up in the description of the Communion that is between the Lord Christ and his saints, and therefore it is very needless to take from thence any more particular instances thereof.

§. 11. I shall only add that of Pro. 9. 1. 2. 3. 4. 5. *Wisdom hath builded her house, she hath hewn out her seven pillars. She hath killed her beasts, she hath mingled her Wine, she hath also furnished her table. She hath sent forth her maidens, she cryeth upon the highest places of the City. Whoso is simple, let him turn in hither, as for him that wanteth understanding she saith to him, Come eat of my bread, and drink of the Wine that I have mingled.*

The Lord Christ, the Eternal Wisdom of the Father, and who of God is made unto us Wisdom erects a spiritual-house, wherein he makes provision for the entertainment of those Guests whom he so freely invites. His Church is the House which he hath built on a perfect number of pillars, that it might have a stable Foundation: His slain Beasts, and mingled Wine wherewith his table is furnished, are those spiritual fat things of the Gospel, which he hath prepared for those that come in upon his Invitation: surely to eat of this bread, and drink of this Wine which he hath so graciously prepared, is to hold fellowship with him; for in what ways or things, is there nearer communion than in such?

I might farther evince this Truth, by a consideration of all the Relations wherein Christ and his Saints do stand, which necessarily require that there be a communion between them, if we do suppose they are faithful in those Relations: but this is commonly treated on, and something will be spoken to it, in one signal instance afterwards.

## CHAP. II.

*What it is, wherein we have peculiar Fellowship with the Lord Christ. This is in Grace, This proved, Joh. 1. 14, 16, 27.*  
2 Cor.

2 Cor. 13. 14. 2 Theff. 3. 17. 18. *Grace, of various acceptations. Personal Grace in Christ proposed to consideration. The Grace of Christ as Mediator intended in Psal. 45. 2. Cant. 5. 9. Christ how white and ruddy. His fitness to save. from the Grace of Union. His fulness to save. His suitableness to endear. These considerations improved.*

§. 1. **H**AVING manifested that the Saints hold peculiar Fellowship with the Lord Jesus, it nextly follows, that we shew wherein it is that they have this peculiar Communion with him.

§. 2. Now this is in G R A C E. This is every where ascribed to him by the way of Eminency. Joh. 1. 14. *He dwelt among us, full of Grace and truth.* Grace in the Truth and substance of it. All that <sup>a</sup> went before was but Typical and in Representation: in the truth and substance, it comes only by Christ *Grace and truth is by Jesus Christ,* v. 17. *And of his fulness we receive Grace for Grace* v: 16. that is, we have Communion with him in Grace; we receive from him all manner of Grace whatever, and therein have we Fellowship with him.

§. 3. So likewise in that Apostolical Benediction, wherein the Communication of spiritual Blessings from the several Persons unto the Saints, is so exactly distinguished; it is Grace that is ascribed to our Lord Jesus Christ, 2 Cor. 13. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.*

§. 4. Yea, Paul is so delighted with this, that he makes it his Motto, and the token whereby he would have his Epistles known, 2 Theff. 3. 17, 18. *The Salutation of Paul with mine own hand, So I write, The Grace of our Lord Jesus Christ be with you all.* Yea he makes these two, *Grace be with you, and the Lord Jesus be with you,* to be equivalent Expressions; for whereas he affirmeth the one to be

<sup>a</sup> Acts 15. 11. Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Ephes. 6. 24.

Token in all his Epistles, yet sometimes, he useth the one only, sometimes the other of these, and sometimes puts them both together. This then is that which we are peculiarly to eye in the Lord Jesus, to receive it from him, even Grace, Gospel Grace, revealed in, or exhibited by the Gospel. He is the *Head-Stone* in the building of the Temple of God, to whom Grace, Grace, is to be cried : Zach. 4. 7.

§. 5. Grace is a word of various acceptations. In its most eminent significations it may be referred unto one of these three Heads,

1. Grace of Personal Presence and Comeliness <sup>b</sup> So we say a Graceful and comely person, either from himself or his ornaments. This in Christ (upon the matter) is the subject of near one half of the book of Canticles: it is also mentioned Psal. 45. v. 2. *Thou art fairer then the Children of men; Grace is poured into thy lips.* And unto this first head in respect of Christ, do I refer also that acceptation of Grace, which in respect of us, I fix in the third place. Those inconceivable Gifts and Fruits of the Spirit which were bestowed on him, and brought forth in him, concur to his Personal Excellency, as will afterward appear.

2. Grace of *free favour and acceptance.* <sup>c</sup> By this Grace we are saved: that is, the free favour and gracious Acceptation of God in Christ. In this sense is it used in that frequent expression, if I *have found Grace in thy sight*: that is, if I be freely and favourably accepted before thee. So he giveth Grace, (that is, favour) to the Humble. Jam. 4. 6. Gen. 39. 21. chap. 14. 37. Acts 7. 10. 1 Sam. 2. 26. 2 Kings 25. 27. &c.

3. The fruit of the Spirit, sanctifying and renewing our Natures, enabling unto good, and preventing from Evil, are so termed. Thus the Lord tells *Paul*, his Grace

<sup>b</sup> Prov. 1. 9. 3. 32. 34. Cant 3. 6, 7, 8, 9, 10, 11. Cant. 5. 9, 10, 11, 12, 13, 14, 15, 16, &c.

<sup>c</sup> Ezra 9. 8. AEs. 4. 33. Luk. 2. 40. Ester 2. 17. Psal. 84. 11.

was sufficient for him: that is, the Assistance against Temptation which he afforded him. Col. 3. 16. 2. Cor. 8. 6. 7. Heb. 12. 28.

These two latter, as relating unto Christ, in respect of us who receive them, I call *purchased Grace*, being indeed purchased by him for us; and our Communion with him therein, is termed a *Fellowship in his sufferings, and the power of his Resurrection*, Phil. 3. 10.

§. 6. Let us begin with the first, which I call Personal Grace, and concerning that do these two things.

1. Shew what it is, and wherein it consisteth, I mean the personal Grace of Christ. And.

2. Declare how the Saints hold immediate Communion with him therein.

§. 7. To the handling of the first, I shall only premise this observation. It is Christ as Mediator, of whom we speak, and therefore by the Grace of his Person, I understand not

1. Nor the outward appearance of his human Nature, neither when he conversed here on Earth, bearing our infirmities, (whereof, by reason of the charge that was laid upon him, the Prophet gives quite another character Isa. 52. 14.) concerning which some of the Ancients were very Poetical in their Expressions: Nor yet as now exalted in Glory; a vain imagination whereof, makes many bear a false, a corrupted Respect unto Christ, even upon Carnal Apprehensions of the mighty Exaltation of the human Nature, which is but to know Christ after the flesh 2 Cor. 5. 19. a mischief much improved by the Abomination of foolish Imagery: But this is that which I intend; the Graces of the *Person of Christ*, as he is vested with the Office of Mediation: His spiritual Eminency, Comeliness and Beauty, as appointed and anointed by the Father unto the great work of bringing home all his Elect unto his Bosom.

§. 8. Now in this Respect the Scripture describes him as exceeding excellent, comely, and desirable, far above comparison



comparison with the chiefest, choicest, created good, or any Endearment imaginable.

*Psal. 45. 2. Thou art fairer than the Children of Men, Grace is poured into thy Lips.* <sup>d</sup> He is beyond comparison more beautiful and gracious than any here below. יפִּיפִּיתָ *japhiaphita*, the word is doubled to increase its *significancy*, and to exalt its subject beyond all comparison שׁוֹפָר מֶלֶךְ מְשִׁיחַ עֲדִיף מִבְּנֵי נָשִׁים says the *Chaldee Paraphrast*: *Thy fairness, O King Messiah, is more excellent than the Sons of Men. Pulcher admodum præ filiis hominum*, exceeding desirable. Inward Beauty and Glory is here expressed by that of outward shape, form and appearance;<sup>f</sup> because that was so much esteemed in those who were to rule or govern, *Isa. 4. 2. The Prophet* terming of him *the Branch of the Lord, and the fruit of the earth*, affirms that he shall be beautiful and glorious, *excellent and comely; for in him dwelleth the fulness of the Godhead bodily, Coloss. 2. 9.*

*S. 9. Cant. 5. 9. The Spouse is enquired of as to this very thing, even concerning the Personal Excellencies of the Lord Christ her Beloved. What is thy beloved (say the Daughters of Jerusalem) more than another beloved, O thou fairest among women, what is thy beloved more than another beloved?* and she returns this answer, *v. 10. My beloved is white and ruddy, the chiefest among ten thousand.* And so proceedeth to a particular Description of him by his Excellencies to the end of the *Chapter*, and there concludeth that *he is altogether lovely, v. 16.* whereof at large afterwards. Particularly he is here affirmed to be *white and ruddy*, a due mixture of which colours, composes the most beautiful Complexion. He is *White* in the Glory

<sup>d</sup> *Isa. 11. 1. Jerem. 23. 5. 33. 15. Zech. 3. 8. 6. 12.* <sup>f</sup> *Porphy. in Isag. inde Suetonius de Domitiano: commendari se verecundia oris adeo sentiebat, ut apud senatum sic quondam iastaverit, usque adhuc certè animum meum probastis & vultum Sueton. Domit. cap. 18. formæ elegantia in rege laudatur, non quod per se decor oris magni æstimari debeat, sed quia in ipso vultu sæpe relucet generosa indoles, Calvin, in loc.*

of his Deity, and Ruddy in the preciousness of his Humanity. *His teeth are white with milk, and his eyes are red with wine* : Gen. 49. 12. *Whiteness* (if I may so say) is the Complexion of Glory; In that appearance of the Most High, the *Ancient of Days*, Dan. 7. 9. it is said, *his Garment was white as snow, and the hair of his head as pure Wooll.* And of Christ in his *Transfiguration*, when he had on him a mighty Lustre of the Deity, *His face did shine as the Sun, and his Raiment was white as the Light*, Matth. 17. 2. which in the Phrase of another Evangelist is, *as white as snow, so as no fuller on earth could white them*, Mark 9. 3. It was a divine, heavenly, surpassing Glory that was upon him, Rev. 1. 14. Hence the Angels and glorified Saints, that always behold him, and are fully translated into the *Image* of the same Glory, are still said to be in *white Robes*. His *whiteness* is his *Deity* and the Glory thereof. And on this account, the *Chalde Paraphrast* ascribes this whole Passage unto God. *They say* (saith he) *to the house of Israel, who is the God whom thou wilt serve? &c. Then began the Congregation of Israel to declare the praises of the Ruler of the World: and said, I will serve that God who is clothed in a Garment white as snow, the splendor of the Glory of whose Countenance is as fire.* He is also ruddy in the beauty of his *Humanity*; Man was called *Adam* from the red earth whereof he was made. The *Hebrew Word* here used points him out as the *Second Adam*, partaker of flesh and blood, because the children also partook of the same, Heb. 2. 14. The beauty and comeliness of the Lord Jesus in the *Union* of both these in one *Person*, shall afterwards be declared.

§. 10. 2. He is White in the beauty of his Innocency, and Holiness, and ruddy in the blood of his Oblation. Whiteness is the badge of Innocency and Holiness. It is said of the *Nazarites* of their Typical Holiness, *They were purer than snow, and whiter than Milk*, Lam: 4. 7. And the Prophet shews us, that scarlet, red, and crimson, are the colours of Sin and Guilt, Whiteness of Innocency. Isa. 1.

18. Our beloved was a Lamb without spot or blemish, 1 Pet. 1. 18. He did no sin, neither was ~~there any~~ guile found in his mouth. 1 Pet. 2. 22. He is holy, harmless, undefiled, sepearte from sinners. Heb. 7. 24. as afterwards will appear; and yet he, who was so White in his Innocency, was made Ruddy in his own blood: and that two ways. Naturally, in the powring out of his blood (his precious blood) in that Agony of his soul, when *thick drops of blood trickled to the ground*, Luke 22. 24. as also when the *Whips and Thorns, Nails and Spears* powred it out abundantly, *there came forth blood and water*, John 19. 34. He was ruddy, by being drenched all over in his blood. And 2dly, Morally, By the Imputation of Sin, whose colour is red and crimson, *God made him to be sin for us who knew no sin*, 2 Cor. 5. 21. He who was white, became ruddy for our sakes, powring out his blood an oblation for Sin. This also renders him Graceful: by his *Whiteness* he fulfilled the Law, by his *Redness* he satisfied Justice, *This is our Beloved, O ye daughters of Jerusalem.*

3. His endearing Excellency in the *Administration of his Kingdom* is hereby also expressed: He is *White* in Love and Mercy unto his own; *Red* with Justice and Revenge towards his Enemies, *Isa. 63. 3. Rev. 19. 13.*

There are Three things in general, wherein this *Personal Excellency* and Grace of the Lord Christ doth consist.

1. His *fitness to save* from the *Grace of Union*, and the proper *necessary effects* thereof.

2. His *Fulness to save*, from the *Grace of Communion*, or the *free consequences* of the *Grace of Union*.

3. His Excellency to endear, from his *complete suitability* to all the wants of the souls of Men.

§. 12. His *Fitness to save*: His being *ixards*, a fit Saviour, suited to the work; and this, I say, is from his *Grace of Union*. The uniting of the Natures of God and Man in one Person, made him fit to be a Saviour to the uttermost. He lays his hand upon God by partaking of his Nature, *Zach. 13. 7.* and he lays his hand upon us, by being

ing partaker of our Nature, *Heb. 2. 14, 16.* and so becomes a *Days-man* or *Umpire* between both. By this means he fills up all the distance that was made by sin, between God and us, and we *who were afar off, are made nigh* in him. Upon this account it was, that he had room enough in his breast to receive, and power enough in his Spirit to bear all the wrath that was prepared for us: Sin was infinite only in respect of the *object*, and Punishment was infinite in respect of the *subject*. This ariseth from his Union.

§. 13. *Union* is the conjunction of the *Two Natures* of God and Man in One Person, *Joh. 1. 14. Isa. 9. 6. Rom. 1. 3. 9, 5.* the necessary consequences whereof are 1. The *subsistence* of the Humane Nature in the Person of the Son of God, having no subsistence of its own, *Luke 1. 35. 1 Tim. 3. 16.* 2. *Κοινωνία ἰσχυμάτων*, that *communication of Attributes* in the Person, whereby the *Properties* of either Nature are promiscuously spoken of the Person of Christ, under what Name soever, of God or Man, he be spoken of, *Acts 20. 28. 3. 21.* 3. The *Execution* of his Office of *Mediation* in his single Person, in respect of both Natures; wherein is considerable, *ὁ ἐνεργῶν*, the *Agent*, Christ himself, God and Man; he is the *principium quo ἐνεργητικὸν*; the Principle that gives Life and Efficacy to the whole Work; And then 2. The *principium quod*, that which operates, which is *both Natures* distinctly considered. 3. The *ἐνεργεῖα*, or *δραστικὴ τῆς φύσεως κίνησις*; the effectual *working* it self of each Nature; and Lastly, the *ἐτέργημα* or *ἀποτέλεσμα* the effect produced, which ariseth from all, and relates to them all; so resolving the excellency I speak of, into his *Personal Union*.

§. 14. His *Fulness* to save, from the Grace of *Communion*, or the Effects of his *Union* which are free, and consequences of it, which is all the *Furniture* that he received from the Father by the *Union of the Spirit*, for the work of our Salvation. He is able to *save unto the uttermost them that come unto God by him*, *Heb. 7. 26.* having all Fulness unto this end communicated unto him; for it pleased the



*Father that in him all fulness should dwell, Col. 1.19. And he received not the Spirit by measure, John 3.34. and from this Fulness he makes out a suitable supply unto all that are his, Grace for Grace, John 1. 16. had it been given him by measure we had exhausted it.*

§. 15. His Excellency to endear, from his compleat suitableness to all the wants of the souls of Men. There is no Man whatever, that hath any want in reference unto the things of God, but Christ will be unto him that which he wants: I speak of those who are given him of his Father. Is he dead? <sup>8</sup> Christ is Life: Is he Weak? Christ is the power of God, and the Wisdom of God. Hath he the sense of Guilt upon him? Christ is compleat Righteousness, *the Lord our Righteousness*. Many poor creatures are sensible of their wants, but know not where their Remedy lies. Indeed whether it be Life or Light, Power or joy, all is wrapped up in him.

§. 16. This then for the present may suffice in General to be spoken of the personal Grace of the Lord Christ. He hath a fitness to save, having pity and Ability, tenderness and power to carry on that Work to the uttermost; and a Fulness to save, of Redemption and Sanctification, of Righteousness and the Spirit; and a suitableness to the wants of all our souls, whereby he becomes exceeding desirable, yea altogether Lovely, as afterward will appear in particular: And as to this in the first place have the Saints distinct fellowship with the Lord Christ. The manner whereof shall be declared in the ensuing Chapter.

§. 17. Only from this entrance that hath been made into the description of him with whom the Saints have Communion, some motives might be taken to stir us up thereunto, as also considerations to lay open the nakedness and insufficiency of all other ways and things, unto which men ingage their thoughts and desires. Something may be now proposed, The daughters of *Jerusalem*, ordinary common Professors, having heard the spouse descri-

bing her beloved, Cant. 5. 4, 10. &c. instantly are stirred up to seek him together with her, chap 6. 1. *Whither is thy beloved turned aside, that we may seek him with thee?* what Paul says of them that crucified him, may be spoken of all that reject him, or refuse communion with him. had they known him they would not have crucified the Lord of Glory. Himself calls them simple ones, fools and scorners, that despise his gracious invitation, Prov. 1. 24. There is none despise Christ, but only they that know him not; whose eyes the God of this world hath blinded that they should not behold his glory; The souls of men do naturally seek something to rest and repose themselves upon; something to satiate and delight themselves withall, with which they hold communion; and there are two ways whereby men proceed in the pursuit of what they so aim at. Some set before them some certain end; perhaps, Pleasure, Profit, or, in Religion it self, acceptance with God; others seek after some end, but without any certainty, pleasing themselves now with one path, now with another; with various thoughts and ways, like them, Isa. 57. 10. because something comes in by the life of the hand, they give not over though weary; in what condition soever you may be, either in greediness pursuing some certain end, be it secular or religious, or are wandering away in your own imaginations, wearying your selves in the largeness of your ways, compare a little what you aim at, or what you do, with what you have already heard of Jesus Christ; if any thing you design be like to him, if any thing you desire be equal to him, let him be rejected as one that hath neither form nor comeliness in him; but if indeed all your ways be but vanity and vexation of spirit in comparison of him, why do you spend your thoughts for that which is not bread, and your labour for that which satisfies not;

§. 18. 1. You that are yet in the flower of your days, full of health and strength, and with all the vigor of your spirits, do pursue some one thing, some another: consider

I pray, what are all your beloveds, to this beloved? what have you gotten by them? let us see, the peace, quietness, assurance of everlasting blessedness that they have given you? their paths are crooked paths, who ere goes in them shall not know peace. Behold here a fit object for your choicest affections: one in whom you may find rest to your souls: one in whom there is nothing will grieve and trouble you to Eternity: behold he stands at the door of your souls and knocks: O reject him not, least you seek him and find him not; pray study him a little, you love him not because you know him not. Why doth one of you spend his time in idleness and folly, and wasting of precious time, perhaps debauchedly; why doth another associate and assemble himself with them that scoff at Religion and the things of God? meerly because you know not our dear Lord Jesus: Oh when he shall reveal himself to you, and tell you he is *Jesus* whom you have slighted and refused, how will it break your hearts, and make you mourn like a *Dove*, that you have neglected him? and if you never come to know him, it had been better you had never been born: *whilst it is called to day then, harden not your hearts.*

2. You that are perhaps seeking earnestly after a Righteousness, and are Religious Persons, consider a little with your selves: hath Christ his due place in your hearts? is he your all? do he dwell in your thoughts? do you know him in his excellency and desirableness? do you indeed account all things loss and dung for his exceeding excellency? or rather, do you prefer almost any thing in the World before it? But more of these things afterwards.

### C H A P. III.

*Of the Way and Manner whereby the Saints hold Communion with the Lord Christ, as to personal Grace: The Conjugal Relation between Christ and the Saints, Cant.2. 16. Isa. 54.*

### Chap. III. *Communion with the Son Jesus Christ.* 69

5. Eccl. 3. 11. *opened. The way of communion in Conjugal Relation. Hof. 3. 3 Cant. 1. 15. On the part of Christ. On the part of Saints.*

THE next thing that comes under consideration, is, the Way whereby we hold Communion with the Lord Christ, in respect of that personal Grace whereof we have spoken. Now this the Scripture manifests to be by the way of a conjugal Relation. He is married unto us, and we unto him; which spiritual Relation is attended with suitable conjugal affections. And this gives us fellowship with him, as to his personal excellencies.

§. 2. This the Spouse expresseth, Cant. 2. 16. *My beloved is mine, and I am his.* He is mine, I possess him, I have interest in him, as my Head, and my Husband: and I am his, possessed of him, owned by him, given up unto him, and that as to my beloved in a Conjugal Relation.

So Isa. 54. 5. *Thy maker is thine Husband (the Lord of hosts is his name) and thy Redeemer the holy one of Israel, the God of the whole Earth shall be called* This is yielded as the Reason, why the Church shall not be ashamed nor confounded, in the midst of her Troubles and Trials, shee is married unto her Maker, and her Redeemer is her Husband, And Isa. ch. 61. 10. setting out the mutual Glory of Christ and his Church in their walking together, he saith it is, as a *Bridegroom decketh himself with ornaments, and as a Bird adorneth her self with Jewels*, such is their condition, because such is their Relation: which he also farther expresseth ch. 62. v. 5. *As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.* As it is with such persons in the day of their Espousals, in the day of the Gladness of their hearts, so is it with Christ and his Saints in this Relation: He is a Husband to them, providing that it may be with them, according to the state and condition whereinto he hath taken them.

§. 3. To this purpose we have his faithful engagement, Hof. 2. 19. *I will (saith he) betroth thee unto me for ever, yea*



*I will betroth thee unto me in Righteousness and in Judgment, and in loving kindness, and in mercies, I will even betroth thee unto me in faithfulness.* And it is the main design of the Ministry of the Gospel, to prevail with men to *give up themselves unto the Lord Christ*, as he reveals his kindness in this engagement. Hence *Paul* tells the *Corinthians*, 1 Epist. 11. 2. that he had espoused them unto one Husband, that he might present them as a Chast virgin unto Christ. This he had prevailed upon them for, by the preaching of the Gospel, that they should give up themselves as a Virgin, unto him who had betrothed them to himself, as an Husband,

§. 4. And this is a Relation wherein the Lord Jesus is exceedingly delighted; and inviteth others to behold him in this his Glory. Cant. 3. 11. *Go forth (saith he) O ye Daughters of Jerusalem, and behold King Solomon with the Crown wherewith his Mother Crowned him, in the day of his Espousals, and in the day of the Gladness of his heart.* He calls forth the daughters of Jerusalem, all sorts of Professors to consider him in the condition of betrothing and espousing his Church unto himself. Moreover, he tells them that they shall find on him two things eminently upon this account. 1. *Honour*; it is the day of his Coronation, and his spouse is the Crown wherewith he is crowned. For as Christ is a Diadem of beauty, and a Crown of Glory unto *Sion*, *Isaiah*, 18. 5. So *Sion* also is a Diadem, and a Crown unto him, *Isa.* 62. 3. Christ makes this Relation with his Saints, to be his Glory and his Honour. 2. *Delight*: The day of his Espousals, of taking poor sinful souls into his bosom, is the day of the gladness of his heart. *John* was but the friend of the Bridegroom, that stood and heard his voice, when he was taking his Bride unto himself, and he rejoiced greatly, *John* 3. 29. how much more then must be the joy and gladness of the Bridegroom himself, even that which is expressed *Zeph.* 3. 14. *He rejoyceth with Joy, he joys with singing.*

§. 5. It is the gladness of the heart of Christ, the joy  
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### Chap.III. *Communion with the Son Jesus Christ.* 71

of his soul, to take poor sinners into this Relation with himself. He rejoiced in the thoughts of it from Eternity, Prov. 8. 31. And always expresseth the greatest willingness to undergo the hard task required thereunto, Psal 40. 7, 8. Heb. 10. 7, 8. yea he was pained as a *woman in travail*, untill he had accomplished it, Luk. 12. 5. because he loved his Church he gave himself for it, Ephes. 5. 26. despising the shame, and enduring the Cross, Heb. 12. 2. that he might enjoy his Bride; that he might be for her, and she for him, and not for another, Hos. 3. 3. This is his joy, when he is thus crowned by his Mother. It is believers that are Mother and Brother of this *Solomon*, Math. 12. 49. 50. They crown him in the day of his espousals, giving themselves to him, and becoming his glory: 2 Cor. 8. 23.

§. 5. Thus he sets out his whole Communion with his Church under this Allusion: and that most frequently. The time of his taking the Church unto himself, is the day of his marriage, and the Church is his Bride, his Wife, Revel. 19. 7. 8. The entertainment he makes for his Saints, is a Wedding Supper. Math. 22. 3. The Graces of his Church, are the Ornaments of his Queen, Psal. 45. 9, 10, 11, 12, 13, 14. And the Fellowship he hath with his Saints, is as that which those who are *mutually beloved in a Conjugal Relation* do hold, Cant. 1. Hence Paul in describing these two, makes sudden and insensible Transitions from one to the other: Ephes. 5. 22. 32. concluding the whole with an Application unto Christ and the Church.

§. 6. It is now to be enquired in the next place, how it is that we hold communion with the Person of Christ, in respect of Conjugal Relations and Affections, and wherein this doth consist. Now herein there are some things that are common unto Christ and the Saints, and somethings that are peculiar to each of them, as the Nature of this Relation doth require. The whole may be reduced unto these two heads.

1. *A Mutual Resignation of themselves one to the other.*
2. *Mutual Consequential Conjugal Affections.*

§. 7. 1. There is a *mutual Resignation* or making over of their Persons one to another. This is the first Act of Communion, as to the personal Grace of Christ. Christ makes himself over to the Soul to be his, as to all the love care and tenderness of an Husband, and the soul gives up it self wholly unto the Lord Christ, to be his, as to all loving, tender obedience. And herein is the main of Christ and the Saints Espousals. This in the Prophet is set out under a parable of himself and an Harlot, Hos. 3.3. *thou shalt abide with me* (saith he unto her) *thou shalt not be for another, and I will be for thee.* Poor Harlot, saith the Lord Christ, I have bought thee unto my self with the price of mine own Blood, and now this is that which we will consent unto, I WILL BE FOR THEE and THOU SHALT BE FOR MEE, and not for another.

§. 8. 1. Christ gives himself to the Soul with all his *Excellencies, Righteousness, Preciousness*, Graces and Eminencies, to be its Saviour, Head and Husband, for ever to dwell with it in this holy Relation. He looks upon the souls of his Saints, likes them well, counts them fair and beautiful, because he hath made them so, Cant. 1. 16. *Behold thou art fair my Companion, behold thou art fair, thou hast Doves Eyes.* Let others think what they please, Christ redoubles it, that the Souls of his Saints are very beautiful, even perfect through his Comeliness which he puts upon them, Ezek. 15. 14. *behold thou art fair, thou art fair;* particularly that their Spiritual Light is very Excellent and Glorious, like the *Eyes of a Dove*, tender, discerning, clear and shining. Therefore he adds that Pathetical wish of the Enjoyment of this his Spouse, chap. 2. 14. *O my dove* (saith he) *that art in the clefts of the Rocks, in the secret places of the stairs, let me hear thy voice, let me see thy countenance, for sweet is thy voice, and thy Countenance is comely.* Do not hide thy self as one that flies to the clefts of

of the Rocks, be not dejected as one that hides her self behind the stairs, and is afraid to come forth to the Company that enquires for her? let not thy spirit be cast down at the weakness of thy supplications, let me yet hear thy sighs and groans, thy breathings and pantings to me, they are very sweet, very delightful; and thy spiritual countenance, thy appearance in heavenly things, is comely and delightful unto me. Neither doth he leave her thus, but chap. 4.8. presseth her hard to a closer Communion with him in this conjugal bond. *Come with me from Lebanon (my spouse) with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the Lyons dens, and the mountains of the Leopards.* Thou art in a wandering condition, (as the Israelites of old) among Lions and Leopard, sins and troubles; come from thence unto me, and I will give thee refreshment Math. 11. 27. upon this Invitation the Spouse boldly concludes, ch. 7. 10. that the desire of Christ is towards her: that he doth indeed love her, and aim at taking her unto this fellowship with himself. So in carrying on this union, Christ freely bestoweth himself upon the Soul. Precious and excellent as he is, he becometh ours. He makes himself to be so, and with him, all his Graces. Hence saith the spouse, my *Beloved is mine*: in all that he is, he is mine. Because he is Righteousness,<sup>h</sup> he is the Lord Our Righteousness, Jer. 23. 6. Because he is the Wisdom of God and the power of God, he is made unto us Wisdom &c. 1 Cor. 1. 30. Thus the *Branch of the Lord is beautiful and glorious, and the fruit of the Earth is excellent, and comely to them* that are escaped of Israel, Isa. 4. 2. This is the first thing on the part of Christ, the free donation and bestowing of himself upon us to be our Christ, our beloved, as to all the Ends and Purposes of Love, Mercy, Grace, and Glory, whereunto in his Mediation he is designed, in a Marriage-Covenant, never to be broken. This is the

<sup>h</sup> *Is.* 45. 24. 45.



Sum of what is intended. The Lord Jesus Christ fitted and prepared by the Accomplishment and Furniture of his Person as Mediator, and the large purchase of Grace and Glory which he hath made, to be an Husband to his Saints, his Church, tenders himself in the Promises of the Gospel to them in all his desirableness, convinces them of his good-will towards them, and his alldifficiency for a supply of their wants, and upon their consent to accept of him, which is all he requires or expects at their hands, he ingageth himself in a Marriage-Covenant to be theirs for ever.

§. 9. 2. On the part of the Saints: It is their free, willing consent to receive, embrace, and submit unto the Lord Jesus, as their Husband, Lord and Saviour, to abide with him, subject their souls unto him; and to be ruled by him for ever.

Now this in the soul, is either initial, or the Solemn Consent at the first entrance of Union, or Consequential, in renewed Acts of Consent all our days. I speak of it especially in this latter sense, wherein it is proper unto Communion; not in the former, wherein it primarily intendeth Union.

There are two things that compleat this self Resignation of the soul.

§. 10. 1. The liking of Christ for his Excellency, Grace and suitableness, far above all other beloveds whatever, preferring him in the Judgment and Mind above them all. In the place above mentioned, Can. 5.9, 10. the Spouse being earnestly pressed by Professors at large, to give in her thoughts concerning the Excellency of her beloved in comparison of other Endearments, Answereth expressly, that he is the *chiefest of ten thousand*, yea v.16. *altogether lovely*: infinitely beyond comparison with the choicest created good or Endearment imaginable. The soul takes a view of all that is in the world, the *Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*, and sees it all to be vanity, that the *world passeth away and the Lust thereof*

thereof, 1 John 2. 16, 17. these beloveds are no way to be compared unto him. It views also *legal righteousness*, blamelessness before men, uprightness of conversation, *Duties* upon Conviction, and concludes of all as *Paul* doth, *Phil.* 3. 8. Doubtless I count all these things loss for the excellency of the knowledge of Christ Jesus my Lord. So also doth the Church (*Hos.* 14. 3, 4.) reject all appearing *Assistances* whatever, as goodly as *Ashur*, as promising as *Idols*, that God alone may be preferred. And this is the souls entrance into conjugal Communion with Jesus Christ as to *Personal Grace*, the constant preferring him above all *Pretenders* to its Affections, counting all *loss and dung* in comparison of him. Beloved *Peace*, beloved *natural Relations*, beloved *Wisdom* and *Learning*, beloved *Righteousness* and *Duties*, all loss compared with Christ.

§. 11. 2. The accepting of Christ by the *Will*, as its only *Husband*, Lord and Saviour. This is called *receiving* of Christ, *John* 1. 12. and is not intended only for that solemn Act whereby at first entrance we close with him, but also the constant frame of the soul in abiding with him, and owning of him as such: When the soul consents to take Christ on his own terms, to save him in his own way, and says, *Lord, I would have had thee and Salvation in my way, that it might have been partly of mine endeavours, and as it were, by the works of the Law; I am now willing to receive thee, and to be saved in thy way, meerly by Grace: And tho I would have walked according to my own mind, yet now I wholly give up my self to be ruled by thy Spirit, for in thee have I righteousness and strength, in thee am I justified and do glory; then doth it carry on Communion with Christ as to the Grace of his Person. This it is to receive the Lord Jesus in his Comeliness and Eminency. Let Believers exercise their hearts abundantly unto this thing. This is choice Communion with the Son Jesus Christ. Let us receive him in all his Excellencies as he bestows himself upon us. Be frequent in thoughts of faith, comparing him with other Beloveds, Sin, World, legal Righteousness, and preferring*

ing him before them, *counting them all los* and *dung in comparison of him.* And let our souls be perswaded of his sincerity and willingness in giving himself, in all that he is, as Mediator unto us, to be ours; and let our hearts give up themselves unto him; let us tell him, that *we will be for him, and not for another*; Let him know it from us, he delights to hear it, yea he says, *sweet is our voice, and our Countenance is comely,* and we shall not fail in the issue of sweet Refreshment with him.

### DIGRESSION I.

*Some Excellencies of Christ proposed to Consideration, to endear our hearts unto him. His Description, Cant.5. opened.*

§. 1. **T**O strengthen our hearts in the Resignation (mentioned) of our selves unto the Lord Christ as our *Husband*, as also to make way for the stirring of us up to those *consequential, conjugal Affections*, of which mention shall afterwards be made, I shall turn aside to a more full description of some of the *Personal Excellencies* of the Lord Christ, whereby the hearts of his Saints are indeed endeared unto him.

§. 2. In the *Lord our Righteousness* then, may these ensuing things be considered, which are exceeding fuitable to prevail upon our hearts to give up themselves to be wholly his.

§. 3. He is exceeding *excellent* and desirable in his *Dei-*

a Num 21.5. 1 Cor. 10.9. Psal. 68.19. Eph. 4.8, 10. Psal. 97.7. Heb. 2.10. Psal. 102.26. Isai. 8.13. Luk. 2.34. Rom. 9.30. 1 Pet. 2.6. Isa. 40.3. 44.6. 45.22. 48.12. Rom. 14.10. Revel. 1.11. Mal. 3.1. Psal. 2.12. Isa. 35.4. 52.5, 6. 45.14, 15. Zech. 2.8, 12. 3.1. 12.10. Matth. 16.17. Luke 1. 16. 17. Fohn 5.18, 19. 10.30. 1.1, 3, 10, 14. 6.62. 8.23, 58. Col. 1.16. Heb. 1.2, 10, 11, 12. Fohn 3.13, 31. 16.28. Mich. 5.2. Prov. 8.23. Fohn 17.5. Jer. 23.6. 1 Fohn 5.20. Rev. 1.18. 4.8. Act. 20.28. 1 Fob. 3.16. Phil. 2.6, 7, 8. 1 Tim. 3.16. Heb. 2.16. 1 Fohn 4.3. Heb. 10.5. Fob. 20.28. Rom. 9.5. Fohn 10.29, 30, 31. Matth. 16.16. Rom. 8.32. Fohn 3.16, 18. Col. 1.15. Fohn 17.10. Isa. 9.6. Col. 2.9. 1 Cor. 8.6. 2.8. Psal. 68.17.

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ty, and the Glory thereof. He is *Jehovah our Righteousness*, *Jer.23.6.* In the rejoicing of *Sion* at his coming to her, this is the *Bottom*, *Behold thy God*, *Isa.40.9.* we have seen his Glory (saith the Apostle) what Glory is that? *the glory of the only begotten Son of God*, *John 1.14.* The choicest Saints have been afraid and amaz'd at the beauty of an Angel; and the stoutest sinners have trembled at the Glory of one of those Creatures in a low appearance, representing but the *back parts* of their Glory, who yet themselves, in their highest Advancement, do cover their Faces at the Presence of our Beloved, as conscious to themselves of their utter disability to bear the Rays of his Glory, *Isa.6.2.* *John 12.39,40.* He is the Fellow of the Lord of Hosts, *Zech.13.7.* And tho he once appear'd in the form of a *Servant*, yet then he thought it no robbery to be *EQUAL* unto God, *Phil.2.8.* In the Glory of this Majesty he dwells in *Light* inaccessible. We cannot by searching find out the *Almighty to Perfection*: it is high as *Heaven*, what can we do? it is deeper than *Hell* what can we know? the measure thereof is longer than the *Earth*, and broader than the *Sea*, *Job 11.7,8,9.* We may all say one to another of this, *Surely we are more brutish than any man, and have not the understanding of a man; We neither learned wisdom, nor have the knowledge of the Holy; who hath ascended up into Heaven or descended, who hath gathered the wind in his fist, who hath bound the waters in a Garment, who hath established the ends of the Earth, what is his name, and what is his Sons name, if ye can tell?* *Prov.30.2,3,4.*

S. 4. If any one should ask now with them in the *Canticles*, what is in the Lord Jesus our beloved, more than in other *Beloveds* that should make him so desirable and amiable, and worthy of Acceptation? What is he more than others? I ask, what is a *King* more than a *Beggar*? much every way. Alas! this is nothing, they were born alike, must die alike, and after that is the Judgment. What is an *Angel* more than a *Worm*? A *Worm* is a Creature, and an *Angel* is no more; He that made the one to creep in  
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the Earth, made also the other to dwell in Heaven. There is still a proportion between these; they agree in something; But what are all the *nothings* of the World, to the God infinitely blessed for evermore? Shall the *dust of the Balance*, or the *drop of the Bucket* be laid in the Scale against him? This is *He* of whom the sinners in *Sion* are afraid and cry, *Who amongst us shall dwell with that devouring fire, who amongst us shall inhabit with everlasting burnings?* I might now give you a glimpse of his *Excellency* in many of those *Properties* and *Attributes*, by which he discovers himself to the faith of poor Sinners. But as he that goes into a Garden where there are innumerable flowers in great Variety, gathers not all he sees, but crops here and there one, and another; I shall endeavour to open a *Door*, and give an *Inlet* into the infinite Excellencies of the Graces of the Lord Jesus, as he is *God blessed for evermore*, presenting the Reader with one or two Instances, leaving him to gather for his own use what farther he pleaseth. Hence then observe,

§: 5. 1. The *Endless*, *Bottomless*, *Boundless* Grace and Compassion that is in him, who is thus our Husband as he is the *God of Sion*. It is not the *grace of a Creature*, nor all the Grace that can possibly at once dwell in a *created Nature*, that will serve our turn. We are too indigent to be suited with such a supply. There was a *fulness* of Grace in the Humane Nature of Christ; He received not the *Spirit by measure*, *John 3.4.* A *fulness* like that of *Light* in the Sun, or of *Water* in the Sea, I speak not in respect of Communication, but Sufficiency. A *Fulness* incomparably above the measure of *Angels*, yet it was not properly an *Infinite Fulness*; it was a *created*, and therefore a *limited* Fulness. If it could be conceived as separated from the *Deity*, surely so many thirsty, guilty souls as every day drink deep and large *Draughts* of Grace and Mercy from him, would (if I may so speak) sink him to the very bottom: Nay, it could afford no supply at all, but only in a Moral way. But when the *Conduit* of his

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### Chap. III. Communion with the Son Jesus Christ. 79

Humanity is inseparably united to the *infinite, inexhaustible Fountain* of the Deity, who can look into the depths thereof? If now there be Grace enough for sinners in an *All-sufficient God*, it is in Christ. And indeed in any other there cannot be enough. The Lord gives this reason for the Peace and Confidence of Sinners, *Isa. 54. 4, 5. Thou shalt not be afraid nor confounded, thou shalt not be put to shame: but how shall this be? So much Sin and not ashamed? So much Guilt and not confounded? Thy Maker (saith he) is thine husband, the Lord of Hosts is his Name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall be called;* This is the bottom of all Peace, Confidence and Consolation, the Grace and Mercy of our Maker, the God of the whole Earth. So are kindness and power tempered in him! he makes us and marris us! he is our God, and our Goel, our Redeemer. *Look unto me (saith he) and be saved, I am God and none else, Isa. 45. 22. Surely one shall say, in J E H O V A H have I Strength and Righteousness v. 24.*

§. 6. And on this ground it is, that if all the world should (if I may so say) set themselves to drink free Grace, Mercy and Pardon; drawing <sup>b</sup> water continually from the wells of Salvation; if they should set themselves to draw for one single Promise, an Angel standing by, and crying *drink O my friends yea drink abundantly*, take so much Grace and Pardon as shall be abundantly sufficient for the world of sin which is in every one of you; they would not be able to sink the Grace of the Promise one hairs breadth. There is enough for millions of worlds if they were, because it flows into it from an infinite bottomless fountain. *Fear not O worm Jacob, I am GOD and not man*, is the bottom of sinners Consolation. This is that Head of Gold mentioned, *Cant. 5. 11.* that most precious Fountain of Grace and Mercy. This Infiniteness of Grace in respect of its Spring and Fountain will answer all objections that might hinder our souls from drawing

<sup>b</sup> *Cant. 5. 1. Isa. 55. 1. Rev. 22. 17. John 7. 37, 38;*

nigh to Communion with him, and from a free embracing of him. Will not this suit us in all our distresses? What is our finite guilt before it? Shew me the sinner that can spread his Iniquities to the dimensions (if I may so say) of this Grace? Here is Mercy enough for the greatest, the oldest, the Stubbornest Transgressor? *Why will you dye, O ye house of Israel?* Take heed of them who would rob you of the Deity of Christ: If there were no more Grace for me than what can be treasured up in a meer Man, I should rejoice, my portion might be under Rocks and Mountains.

§. 7. Consider hence his Eternal, free, unchangeable Love. Were the love of Christ unto us, but the *love* of a meer man, tho never so excellent, innocent and glorious, it must have a beginning, it must have an ending, and perhaps be fruitless. The Love of Christ in his Humane Nature towards his, is exceeding intense, tender, precious, compassionate, abundantly heightened by a sense of our miseries, feeling of our Wants, experience of our Temptations, all flowing from that rich stock of Grace, pity and compassion, which on purpose for our good and supply, was bestowed on him. But yet this Love as such, cannot be infinite, nor eternal, nor from it self absolutely unchangeable. Were it no more, tho not to be paralleled, nor fathomed, yet our Saviour could not say of it, as he doth, *as my Father loveth me, so have I loved you*, Joh. 15. 9. His love could not be compared with, and equalled unto the divine Love of the Father, in those properties of Eternity, Fruitfulness and Unchangableness, which are the chief Anchors of the soul, rolling it self on the bosom of Christ. But now

§. 8. 1. It is *Eternal*. *Come ye near unto me, hear you this, I have not* (saith he) *spoken from the beginning in secret, from the Time that it was, there am I, and now the Lord God and his Spirit hath sent me*: Isa. 48. 16. He himself is yesterday, to day, and for ever<sup>a</sup>, and so is his Love, being his

<sup>a</sup> Heb. 13. 8.

### Ch.III. Communion with the Son Jesus Christ. 81

who is *Alpha and Omega, the first and the last, the beginning, and the ending, which is, which was, and which is to come* Revel. 1. 11.

§. 9. 2. Unchangable. Our Love is like our selves; as we are, so are all our Affections; so is the Love of Christ, like himself: we love one, one day, and hate him the next he changeth, and we change also; this day he is our right Hand, our right Eye, the next day cut him off, pluck him out. Jesus Christ is still the same, and so is his Love: *In the beginning he laid the foundation of the Earth, and the Heavens are the works of his hands, they shall perish but He remaineth, they shall all wax old as doth a garment, and as a vesture shall be fold them up, and they shall be changed, but he is the same, and his years fail not*: Heb. 1. 10, 11, 12. He is the Lord, and he changeth not, and therefore we are not consumed. Whom he loves he loves unto the End. His Love is such as never had beginning, and never shall have Ending.

§. 10. 3. It is also Fruitful. Fruitful in all gracious Issues and Effects. A man may Love another as his own soul, yet perhaps that Love of his cannot help him, He may thereby pity him in prison, but not relieve him: bemoan him in misery, but not help him: suffer with him in trouble, but not ease him. We cannot Love Grace into a child, nor mercy into a friend, we cannot love them into Heaven, tho it may be the great desire of our soul. It was Love that made *Abraham* cry, *Oh that Ishmael might live before thee*, but it might not be. But now, the Love of Christ, being the Love of God, is effectual and fruitful in producing all the good things which he will-eth unto his beloved. He loves Life, Grace and Holiness into us: He loves us also into Covenant, Loves us into Heaven: Love in him is properly to will good to any one. Whatsoever good Christ by his Love, Wills to any, that willing is operative of that Good.

§. 11. These three Qualifications of the Love of Christ;

*Gen. 4. 14, 15. Mat. 3. 6. John 13. 1.*

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it exceedingly eminent, and him exceeding desirable. How many Millions of Sins, in every one of the Elect, every one whereof were enough to condemn them all, hath this Love overcome? what Mountains of unbelief doth it remove? Look upon the conversation of any one Saint, consider the frame of his Heart, see the many stains and spots, the defilements and Infirmities, wherewith his Life is contaminated, and tell me whether the Love that bears with all this be not to be admired. And is it not the same towards thousands every day? what streams of Grace, purging, pardoning, quickning, assisting do flow from it every day? This is our beloved, *O ye daughters of Jerusalem.*

§. 12. 2. He is desirable and worthy our Acceptation, as considered in his Humanity; even therein also in reference to us, he is exceedingly desirable. I shall only in this note unto you two things:

1. *Its Freedom from sin.*

2. *Its Fulness of Grace*: in both which regards the Scripture sets him out as exceedingly lovely and amiable.

§. 13. 1. He was free from sin: The <sup>e</sup> Lamb of God, without Spot, and without blemish. The Male of the flock to be offered unto God, the curse falling on all other Oblations, and them that offer them. Mal. 1. 14 The purity of the snow is not to be compared with the whiteness of this Lilly, of this <sup>f</sup> Rose of Sharon, even from the womb: For such an *High-Priest became us, who is holy, harmeless, undefiled, separate from sinners*, Heb. 7. 26. Sanctified persons, whose stains are in any measure washed away, are exceeding fair in the Eye of Christ himself. <sup>g</sup> *Thou art all fair* (saith he) *my beloved, thou hast no spot in thee.* How fair then is he, who never had the least spot or stain?

§. 14. It is true, *Adam* at his Creation had this spotless purity, so had the Angels. But they came immedi-

<sup>e</sup> Pet. 2. 24. <sup>f</sup> Cant. 2. 1. <sup>g</sup> Cant. 1. 15. 16. Chap. 4. 1. 10. <sup>h</sup> Eccl. 7. 29.

ately from the hand of God, without concurrence of any secondary cause. Jesus Christ is a plant and root of a dry Ground, a Blossom from the stem of *Jesse*, a Bud from the Loyns of sinful man, born of a Sinner, after there had been no innocent flesh in the World for 4000 years, every one upon the Roll of his Genealogy being infected therewithal. To have a Flower of wonderful rarity to grow in Paradise, a Garden of Gods own planting, not sullyed in the least, is not so strange: but as the Psalmist speaks (in another kind,) to hear of it in a Wood, to find it in a Forrest, to have a spotless Bud, brought forth in the *Wilderness* of corrupted nature, is a thing which Angels may desire to look into. Nay more ! this whole nature, was not only defiled, but also accursed: not only unclean, but also guilty; guilty of *Adam's* Transgression in whom we have all sinned. That the Humane Nature of Christ should be derived from hence, free from *guilt*, free from *pollution*, this is to be adored.

§. 15. But you will say, how can this be? *who can bring a clean thing from an unclean?* How could Christ take our Nature, and not the defilements and guilt of it? If *Levi* paid *Tithes* in the Loins of *Abraham*, how is it that Christ did not sin in the Loins of *Adam*? *Heb.* 9. 7, 10.

§. 16. *Ans.* There are two things in *Original Sin*; 1. *Guilt* of the *first sin*, which is imputed to us, we all sinned in him, *ἵδ' ὃ πάρεσ ἡμάρτον*, *Rom.* 5. 12. whether we render it relatively in whom, or illatively, being all have sinned, all is one; that *one sin* is the sin of us all, *omnes eramus unus ille homo*; we were all in Covenant with him. He was not only a *natural head*, but also a *federal head* unto us; as Christ is to Believers (*Rom.* 5. 17. *1 Cor.* 15. 22.) so was he to us all, and his Transgression of that Covenant is reckoned to us.

§. 17. 2. There is the *derivation* of a polluted, corrupted Nature from him; *Who can bring a clean thing from an unclean?* *Job* 14. 14. *that which is born of the flesh is flesh*, *John.* 3. 6. and nothing else, whose Wisdom and Mind is

corrupted also; a polluted Fountain will have polluted Streams. The First Person corrupted Nature, and that Nature corrupts all persons following; now from both these was Christ most free. He was never *fœderally* in Adam, and so not liable to the imputation of his sin on that account. It is true, that Sin was imputed to him when he was made sin; thereby he took away the sin of the World, John 1. 29. but it was imputed to him in the Covenant of the Mediator, through his voluntary susception; and not in the Covenant of Adam by a legal imputation. Had it been reckoned to him as a Descendant from Adam, he had not been a fit High Priest to have offered Sacrifices for us, as not being *separate from sinners*, Heb. 7. 25. Had Adam stood in his Innocency, Christ had not been incarnate, to have been a Mediator for sinners, and therefore the Counsel of his Incarnation *morally* took not place until after the Fall, Gen. 3. 15. tho he was in Adam, in a natural sense, from his first Creation, in respect of the purpose of God, Luke 3. 23, 38. yet he was not in him, in a Law sense, until after the Fall; so that as to his own person, he had no more to do with the first sin of Adam, than with any personal sin of one whose punishment he voluntarily took upon him. As we are not liable to the guilt of those Progenitors who followed Adam, tho naturally we were no less in them than him. Therefore did he, all the days of his flesh serve God in a Covenant of Works, and was therein accepted with him, having done nothing that should disanul the vertue of that Covenant as to him; This doth not then in the least take off from his Perfection.

§. 18. 2. For the Pollution of our Nature, it was prevented in him from the instant of Conception, Luke 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee, shall be called the Son of God. He was made of a Woman, Gal. 4. 6. but that portion whereof he was made, was sanctified by the Holy Ghost, that what was

born thereof should be *an holy thing*; Not only the Conjunction and Union of Soul and Body, whereby a Man becomes partaker of his whole Nature, and therein of the pollution of sin, being a Son of *Adam*, was prevented by the sanctification of the Holy Ghost, but it also accompanied the very *separation* of his *bodily substance* in the Womb, unto that sacred purpose whereunto it was set apart; so that upon all accounts, *he is holy, harmless, undefiled.* Add now hereunto, that he did no sin, *neith r was there any guile found in him,* 1 Pet. 2. 22. that *he fulfilled all righteousness,* Mat. 3. 15. his Father being always well pleased with him, v. 17. on the account of his perfect obedience, yea, even in that sense wherein *he chargeth his Angels with folly,* and those Inhabitants of Heaven *are not clear in his sight,* and his *Excellency and Desirableness* in this regard will lie before us: Such *was he, such is he,* and yet for our sakes, was he contented not only to be esteemed by the *vilest* of Men to be a Transgressor, but to undergo from God the punishment due to the vilest sinners. Of which afterwards.

2. The *Fulness of Grace in Christ's Humane Nature,* sets forth the *amiableness and desirableness* thereof: Should I make it my business to consider his Perfections, as to this part of his Excellency, what he had from the Womb, Luke 1. 35. what received growth and improvement, as to exercise, *in the days of his flesh,* Luke 2. 52. with the complement of them all, in Glory, the whole would tend to the purpose in hand. I am but taking a view of these things *in transitu.* These two things lie in open sight to all at the first consideration: All Grace was in him for the *kinds* thereof, and all *degrees* of Grace for its Perfections; and both of them make up that Fulness that was in him; it is *created Grace* that I intend, and therefore I speak of the *kinds* of it; it is Grace inherent in a *created Nature,* not infinite, and therefore I speak of the *degrees* of it.

§. 20. For the *Fountain of Grace,* the Holy Ghost, *he*  
G 3
*received*



received not him by measure, *John* 3. 34. and for the Communications of the Spirit, it pleased the Father that in him all fulness should dwell, that in all things he might have the prebeminence. But these things are commonly spoken unto.

§. 21. This is the beloved of our souls, holy, harmless, undefiled, full of grace and truth<sup>a</sup>; full to a sufficiency for every end of Grace; full for Practice, to be an Example to Men and Angels as to Obedience; full to a certainty of un-interrupted Communion with God; full to a readiness of giving supply to others; full to suit him to all occasions and necessities of the souls of Men; full to a Glory not unbecoming a *subsistence* in the Person of the Son of God; full to a perfect Victory in Trials over all Temptations; full to an exact Correspondency to the whole Law, every righteous and holy Law of God; full to the utmost capacity of a *limited, created, finite nature*; full to the greatest Beauty and Glory of a living Temple of God; full to the full pleasure and delight of the Soul of his Father; full to an everlasting Monument of the Glory of God in giving such inconceivable Excellencies to the Son of Man.

And this is the second thing considerable for the *endeavouring* of our souls to our beloved.

§. 22. Consider that he is all this in one Person. We have not been treating of Two, a God and a Man; But of One who is God-and-Man<sup>b</sup>. That *Word* that was with God in the beginning, and was God, *John* 1. 1. is also

<sup>a</sup> *Johu* 1. 16. *I Cor.* 11. 1. *Ephes.* 5. 2. *I Pet.* 2. 21. *Matth.* 3. 17. *Johu* 1. 18. *Heb.* 2. 15. 7. 25. *Johu* 1. 14, 15. <sup>b</sup> Qui propter homines liberandos ab aeterna morte homo factus est, & ita ad susceptionem humanitatis nostrae, sine suae majestatis diminutione inclinans, ut manens quod erat, assumensque quod non erat; veram servi formam, ei formae, in qua Deo patri est aequalis aduniret, ut nec minorem absumeret Glorificatio, nec superiorem minueret assumptio; salva enim propriae utriusque substantiae, & in unam coeunte personam, suscipitur a majestate humilitas, a virtute infirmitas, a mortalitate aeternitas, & ad rependendum nostrae conditionis debitum, natura inviolabilis, natura est unita passibili, &c. Leo. Serm. 1. de Nat.

*made flesh*, v. 14. not by a conversion of it self into *flesh*, not by appearing in the outward shape, and likeness of flesh, but by assuming that *holy thing* that was *born of the Virgin*, Luke 1. 55. into personal Union with himself. So the *Mighty God* (Isa. 9. 6.) is a *Child given unto us*; that *holy thing* that was *born of the Virgin*, is called *The Son of God*, Luke 1. 35. That which made the Man Christ Jesus to be a Man, was the Union of Soul and Body; that which made him *that Man*, and without which he was *not that Man*, was the *subsistence* of Both united in the Person of the Son of God. As to the proof hereof, I have spoken of it elsewhere<sup>c</sup> at large; I now propose it only in general, to shew the *amiableness* of Christ on this account; Here lies, hence arises the *Grace, Peace, Life and Security* of the Church, of all Believers, as by some few Considerations may be clearly evinced.

1. Hence was he fit<sup>d</sup> to suffer, and able to bear whatever was due unto us; in that very Action, wherein *the Son of Man gave himself a ransom for many*, Matth. 20. 28. *God Redeemed his Church with his own blood*, Acts 20. 28. and therein was the *love of God* seen that *he gave his life for us*, 1 John 3. 16. on this account was there room enough in his Breast to receive the *points* of all the<sup>e</sup> Swords that were sharpened by the Law against us, and strength enough in his Shoulders to bear the burden of that Curse that was due to us. Thence was he so willing to undertake the Work of our Redemption, Heb. 10. 7, 8. *Lo I come to do thy Will, O God*, because he knew his Ability to go through with it. Had he not been *Man* he could not have *suffer'd*; had he not been *God* his Suffering could not have *availed* either himself or us, he had not *satisfied*. The Suffering of a meer Man could not bear any proportion to that which in any respect was in-

c Vind. Evan. c. 7. d *Deus verus, & Homo verus in unitatem Domini temperatur, ut quod nostris remediis congruebat unus atque idem Dei Hominumque Mediator, & mori possit ex uno, resurgere possit ex altero*, Leo, ubi Sup. e Zeck. 13. 7. Psal. 89. 19.

*finite.* Had the Great and Righteous God gathered together all the sins that had been committed by his Elect from the Foundation of the World, and searched the Bosomes of all that were to come to the end of the World, and taken them all, from the Sin of their Nature to the least deviation from the rectitude of his most holy Law, and the highest provocation of their Regenerate and Unregenerate Condition, and laid them on a meer holy, innocent creature, O how would they have overwhelmed him, and buried him for ever out of the Presence of God's Love! Therefore doth the *Apostle* premise that glorious Description of him to the *purging of our sin.* *He hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the World; who being the brightness of his Glory, and the express image of his person, upholding all things by the word of his power, hath purged our sins, Heb. 1.2,3.* It was he that purged our sins, who was the Son and Heir of all things, by whom the World was made, the brightness of his Fathers Glory, and express image of his person; He did it, He alone was able to do it, *God was manifested in the flesh* for this very work, (1 Tim.3.16.) the Sword awaked against him that was the fellow of the Lord of Hosts, Zach.13.7. and by the wounds of that great Shepherd are the Sheep healed, 1 Pet. 2. 24, 25.

§. 23. 2. Hence doth he become an endless, bottomless fountain of Grace to all them that believe. The fulness, that it pleased the Father to Commit to Christ, to be the great Treasury and store-house of the Church, did not, doth not lie in the humane nature considered in it self; but in the Person of the Mediator God and Man. Consider wherein his Communication of Grace doth consist, and this will be evident. The Foundation of all is laid in his Satisfaction, Merit and Purchase, these are the morally procuring cause of all the Grace we receive from Christ. Hence all Grace becomes to be his; all the things of the new Covenant, the promises of God all the Mercy, Love, Grace, Glory

Glory promised, became (I say) to be his. Not as tho they were all actually invested or did reside and were in the Humane Nature, and were thence really Communicated to us, by a participation of a portion of what did so inhere; but they are morally his by a Compact, to be bestowed by him, as he thinks good, as he is Mediator God and Man, that is, the only begotten Son made flesh. Joh. 1. 14. *from whose fulness we receive, and grace for grace:* The real Communication of Grace is by Christ sending the Holy Ghost to regenerate us; and to create all the habitual grace with the daily supplies thereof in our hearts, that we are made partakers of; now the Holy Ghost is thus sent by Christ as Mediator, God and Man, as is at large declared, Joh. 14, 15, 16. (of which more afterwards.) This then is that which I intend by this fulness of grace that is in Christ; from whence we have both our beginning, and all our supplies, which makes him as he is the *Alpha* and *Omega* of his Church, the beginner and finisher of our faith, excellent and desirable to our souls. Upon the payment of the great price of his blood, and full Aquitment on the satisfaction he made, all Grace whatever, (of which at large afterwards) becomes in a moral sense his, at his disposal; and he bestows it on, or works it in the hearts of his by the Holy Ghost according as in his infinite wisdom he sees it needful. How glorious is he to the Soul on this Consideration? that is most Excellent to us which suits us in a wanting Condition; that which gives *bread* to the *hungry*, *water* to the *thirsty*, mercy to the perishing. All our reliefs are thus in our Beloved. Here is the Life of our Souls, the Joy of our Hearts; our Relief against Sin, and Deliverance from the Wrath to come.

§. 24. 3. Thus is he fitted for a *Mediator*, a *Days-man*, an *Umpire* between God and us; being *one* with him, and *one* with us, and *one* in himself in this *Oneness*. in the



*Unity* of one Person. His Ability, and universal fitness for his Office of Mediator are hence usually demonstrated. And herein is he Christ *the wisdom of God, and the power of God*, Herein shines out the infinitely glorious Wisdom of God, which we may better admire than express. What soul that hath any acquaintance with these things falls not down with Reverence and Astonishment? How glorious it he that is the beloved of our souls? What can be wanting that should encourage us to take up our Rest and Peace in his Bosom? Unless all ways of relief and refreshment be so obstructed by unbelief, that no consideration can reach the heart to yield it the least assistance, it is impossible but that from hence the soul may gather that which will endear it unto him with whom we have to do. Let us dwell on the thoughts of it. This is the *hidden Mystery, great without controversie*, admirable to eternity. What poor, low, perishing things do we spend our *contemplations* on? Were we to have no advantage by this astonishing *Dispensation*, yet its Excellency, Glory, Beauty, Depths, deserve the flower of our enquiries, the vigor of our spirits, the substance of our time; but when withal, our Life, our Peace, our Joy, our Inheritance, our Eternity, our A L L lies herein, shall not the thoughts of it always dwell in our hearts, always refresh and delight our souls?

§. 25. 4. He is *Excellent and Glorious* in this; in that he is exalted and invested with all Authority: When <sup>a</sup> *Jacob* heard of the Exaltation of his Son *Joseph* in *Egypt*, and saw the Chariots that he had sent for him, his Spirit fainted and recovered again, through abundance of Joy, and other over-flowing Affections. Is our Beloved lost who for our sakes was upon the Earth, poor and persecuted, reviled, killed? No, *He was dead but is alive, and so he lives for ever and ever, and hath the Keys of Hell and Death*: Our Beloved is made a Lord and Ruler, *Acts* 2. 36. He is made a King, God sets

<sup>a</sup> *Gen.* 45. 26, 27.

him his King on his holy hill of Sion, *Psal.* 2. 8. ° and he is crowned with *Honour* and *Dignity* after he had been made a little lower than the *Angels* for the suffering of death, *Heb.* 2. 7, 8, 9. and what is he made King of? *all things* are put in subjection under his feet, v. 8. and what power over them hath our beloved? *All power in Heaven and Earth*, *Matth.* 28. 18. as for Men, he hath power given him over all flesh, *John* 17. 2. and in what Glory doth he exercise this Power? He gives *eternal life* to his Elect: ruling them in the power of God, until he bring them unto himself, *Micab* 5. 3. and as for his Enemies, *his arrows* are sharp in their hearts, *Psal.* 45. 5. he dips his *Vesture* in their blood; Oh how glorious is he in his Authority over his Enemies? In this World he terrifies, frightens, awes, convinces, bruises their Hearts and Consciences, fills them with fear, terror, disquietment, until they yield him feigned obedience; and sometimes with outward Judgments, bruises, breaks, turns the Wheel upon them; stains all his Vesture with their blood; fills the Earth with their Carcasses; and at last will gather them altogether, Beast, False Prophet, Nations, &c. and cast them into that Lake that burns with fire and brimstone, *Rev.* 9. 20.

§. 26. He is gloriously exalted above Angels in this his Authority, Good and Bad, *Eph.* 1. 20, 21, 22. far above *Principalities* and *Powers*, and *Might* and *Dominion*, and every name that is named, not only in this world, but in that to come, they are all under his feet, at his Command, and absolute *Disposal*. He is at the right hand of God, in the highest Exaltation possible, and in full possession of a Kingdom, even over the whole Creation; having received a name above every name, &c. *Phil.* 2. 9. Thus is he glorious in his Throne, which is at the right hand of the

o *Gen.* 49. 10. *Numb.* 24. 17, 19. *Psal.* 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. & 89. 19, 10 21. & 119. 1, 2, 3. *Isa.* 11. 1, 2. & 32. 1, 2. & 53. 12. & 63. 1, 2, 3. *Fer.* 23. 5, 6. *Dan.* 7. 13, 14. *Luke* 2. 11. & 19. 36, *John* 5. 22, 23. *Acts* 2. 35, 36. & 5. 31. *Phil.* 2. 9, 10, 11. *Eph.* 1. 20, 21, 22. *Rev.* 5. 12, 13, 14. *Rev.* 19. 16.

*Majesty on high* <sup>p</sup>; Glorious in his *Commission*, which is all power in *Heaven and Earth*; Glorious in his *Name*, a name above every name, the Lord of Lords, and King of Kings; Glorious in his *Scepter*, a *Scepter of Righteousness* is the *Scepter of his Kingdom*; Glorious in his *Attendants*, his chariots are twenty thousand, even thousands of Angels, among them he rideth on the *Heavens*, and sendeth out the voice of his *Strength*, attended with ten thousand times ten thousands of his holy ones; Glorious in his *Subjects*, all creatures in heaven and in earth, nothing is left that is not put in subjection to him; Glorious in his way of *Rule*, and the Administration of his Kingdom, full of sweetness, efficacy, power, serenity, holiness, Righteousness and Grace in and toward his Elect; of terrour, vengeance and certain destruction towards the rebellious Angels and Men; Glorious in the *issue* of his Kingdom, when every knee shall bow before him, and all shall stand before his *Judgment Seat*. And what a little portion of his Glory is it that we have pointed to? This is the *Beloved of his Church*, its *Head*, its *Husband*; This is he with whom we have *Communion*. But of the whole *Exaltation* of Jesus Christ, I am elsewhere to treat at large.

§. 27. Having insisted on these Generals, for the further carrying on the Motives to *Communion* with Christ, in the Relation mentioned, taken from his Excellencies and Perfections, I shall reflect on the *Description* given of him by the Spouse in the *Canticles* to this very end and purpose, *Cant.* 5. 10, to 16. *My Beloved is white and ruddy, the chiefest of ten thousand. His head is as the most fine gold; his locks are bushy and black as a Raven. His eyes are as the eyes of Doves, by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices: his lips are like lillie dropping sweet smelling Myrrh: his hands are as gold Rings, set with beryl; his belly is as bright ivory overlaid with saphyrs; his legs are as pillars set upon sockets of fine*

<sup>p</sup> Heb. 1. 3. Ephes. 1. 22. Matth. 28. 18. Phil. 2. 7, 8. Rev. 19. Psal. 45. & 68. Dan. 7. 10.

gold; his countenance is as Lebanon, excellent as the Cedars; His mouth is most sweet, yea he is altogether lovely. This is my beloved, and this is my friend, O ye Daughters of Jerusalem.

§. 28. The general Description given of him, v. 10. hath been before considered; the ensuing particulars are Instances to make good the Assertion, that he is the *chiefest of ten thousand*.

1. The Spouse begins with his Head and Face, v. 11, 12, 13. In his Head, she speaks first in general, unto the substance of it, *it is fine gold*; and then in particular, as to its Ornaments, *his locks are bushy, and black as a Raven*.

1. *His Head is as the most fine Gold*; or his *Head Gold*, *solid Gold*, so some, made of *pure Gold*, so others, *κευσιον χρυσεον* say the 70, retaining part of both the Hebrew Words *מַסָּה אֹרֶז* *Masla auri*.

§. 29. Two things are eminent in Gold; Splendor or Glory, and Duration; This is that which the Spouse speaks of the Head of Christ: His *Head* is his *Government*, *Authority* and *Kingdom*; hence it is said, *a crown of pure Gold was on his Head*, *Psal. 21. 3.* and his Head is here said to be Gold, because of the Crown of Gold that adorns it. As the Monarchy in *Daniel*, that was most eminent for *Glory and Duration*, is termed an *head of gold*, *Dan. 2. 38.* And these two things are eminent in the Kingdom and Authority of Christ.

1. It is a glorious Kingdom; He is full of Glory and Majesty, *and in his Majesty he rides prosperously*, *Psal. 45. 3, 4.* His Glory is great in the salvation of God, *Honour and Majesty are laid upon him, he is made blessed for ever and ever*, *Psal. 21. 5, 6.* I might insist on particulars, and shew that there is not any thing that may render a Kingdom or Government *Glorious*, but it is in this of Christ in all its Excellencies. It is an *heavenly*, a *spiritual*, an *universal*, an *unshaken Kingdom*, all which render it *glorious*: But of this somewhat before.



§. 30. 2. It is *durable* : yea *Eternal* ; *solid Gold*, his *Throne* is for ever and ever, Ps. 45. 6. of the *increase* of his *Government* there is no end, upon the throne of David, and upon his Kingdom to order and establish it with *Judgment* and *Justice* from hence forth even for ever, Isa. 7. his *Kingdom* is an *everlasting Kingdom*, Dan : 7. 27. a Kingdom that shall never be destroyed, ch. 2. 44. for he must reign until all his enemies be subdued. This is that Head of Gold, the *Splendor*, and *Eternity* of his Government.

And if you take the *Head* in a natural sense, either the *Glory* of his *Deity* is here attended to, or the *Fulness* and *Excellency* of his *Wisdom*, which the Head is the seat of. The *Allegory* is not to be streightned, whilst we keep to the *Analogie* of Faith.

§. 31. 2. For the Ornaments of his head, his locks, they are said to be *bushy*, or *curld*, *black as a Raven*. His *curled locks*, are *black* : [ as a Raven ] is added by way of illustration, of the *blackness*, not with any Allusion to the nature of the *Raven*. Take the Head spoken of in a political sense ; his *Locks* or *Hair*, said to be *curled*, as seeming to be intangled, but really falling in perfect order, and beauty, as bushy Locks, are his *Thoughts*, and *Counsels*, and ways, in the Administration of his Kingdom. They are *black* or *dark*, because of their depth and unsearchableness ; as God is said to dwell in *thick darkness* ; and *curled* or *bushy*, because of their *exact interweavings* from his infinite Wisdom ; His thoughts are *many* as the *hairs* of the head, seeming to be perplexed and intangled, but really set in all comely order, as *curled bushy hair* ; deep and unsearchable, and dreadful to his enemies ; and full of beauty and comeliness to his beloved. Such are I say, the thoughts of his heart, the Counsels of his wisdom, in Reference to the *Administrations* of his Kingdom : *dark*, perplexed, involved, to a carnal eye ; in themselves, and to his Saints, deep, manifold, ordered in all things, comely, desirable,

§ 32. In a natural sense, *black* and *curled locks*, denote  
come-

comeliness and vigor of youth ; the strength and power of Christ, in the execution of his Counsels, in all his ways, appears Glorious and lovely.

§. 33. The next thing described in him is his *Eyes*, v. 12. *his eyes are as the eyes of Doves, by the rivers of waters, washed with milk, and fitly set.* The Reason of this Allusion is obvious ; *Doves* are tender Birds, not Birds of Prey ; and of all others they have the most *bright*, shining, and piercing eye ; their delight also in *streams* of water is known. Their being *washed* in *milk*, or clear white crystal water, adds to their beauty : and they are here said to be *fitly set* : that is, in due proportion for *beauty* and *lustre* ; as a precious stone in the foyle or fulness of a Ring, as the word signifies.

§. 34. Eyes, being for *sight*, discerning, knowledge, and acquaintance with the things that are to be seen ; the *knowledge*, the understanding, the discerning Spirit of Christ Jesus, are here intended, In the Allusion used, Four things are ascribed to them, 1. *Tenderness*, 2. *Purity*, 3. *Discerning*, and 4 *Glory*.

§. 34. 1. The *Tenderness*, and Compassion of Christ towards his Church is here intended : He looks on it, with the eyes of gaulless *Doves* ; with *tenderness* and *careful compassion* ; without *Anger*, Wrath, fury, or thoughts of revenge. So is the eye interpreted Deut. 11. 12. *the eyes of the Lord thy God are upon that land* : Why so ! it is a *Land that the Lord thy God careth for* : careth for it in mercy : so are the *Eyes* of Christ on us, as the eyes of one that in *tenderness* careth for us ; that lays out his Wisdom, knowledge, and understanding, in all tender Love in our behalf. He is the stone, that foundation stone of the Church, whereon *are seven eyes*, Zech. 3 9. wherein there is a perfection of wisdom, knowledge, care and kindness for its guidance.

§. 36. 2<sup>d</sup> *Purity* ; as *washed Doves-eyes* for purity ; This may be taken either *subjectively*, for the Excellency, and immixed cleanness and purity of his sight, and knowledge

ledge in himself; or *Objectively*, for his *delighting* to behold *purity* in others. He is of *purser* eyes, then to behold *iniquity*, Hab. 1. 15. he hath no *pleasure* in *wickedness*, the *foolish* shall not stand in his sight, Ps. 5. 4, 5. if the Righteous soul of Lot was vexed with seeing the filthy deeds of *wicked men*, Pet. 2. 8. who yet had eyes of flesh, in which there was a *mixture* of impurity: how much more do the *pure eyes* of our dear Lord Jesus abominate all the filthiness of sinners; but herein lies the Excellency of his Love to us, that he takes care to take away our filth and stains, that he may delight in us; and seeing we are so *defiled*, that it could no otherwise be done, he will do it by his own blood, Eph. 5. 25, 26, 27. *Even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy without blemish.* The End of this undertaking is, that the Church might be thus *gloriously* presented unto himself; because he is of *purser* eyes then to behold it with Joy and delight, in any other condition. He leaves not his *Spouse*, until he says of her, thou art *all fair my Love, there is no spot in thee*, Cant. 4. 7. partly he takes away our *Spots* and *Stains* by the *renewing* of the *Holy Ghost*, and wholly adorns us with his own Righteousness, and that because of the *purity* of his own eyes, which cannot behold *iniquity*; that he might *present us to himself holy*.

§. 37. 3. *Discerning*] he sees as Doves, quickly, clearly, throughly; to the *bottom* of that which he looks upon. Hence in another place it is said that his eyes are as a *flame of fire* Revel. 1. 14. and why so? that the Churches might know, that he is He, which *searcheth the reins and heart*, Rev. 2. 23. he hath discerning eyes, nothing is hid from him; *all things are open, and naked before him, with whom we have to do*. It is said of him whilst he was in this World, that *Jesus knew all men, and needed not that any should testify of man, for he knew what was in man*, Joh. 2.

24, 25. his *piercing eyes* took through all the thick coverings of hypocrites, and the Snow of pretences that is on them: He sees the *insides* of all; and what men are *there*, that they are to him; he sees not as we see, but *ponders the hidden* man of the heart; no *humble*, broken, contrite soul, shall lose one sigh, or groan after him, and Communion with him; no pant of Love, or desire is hid from him, He sees in secret; no *glorious* performance of the most glorious hypocrite will avail with him; his eyes look thro all, and the filth of their hearts lies naked before him.

§. 38. 4. *Beauty* and *Glory* are here intended also; Every thing of Christ is *beautiful*, for he is *altogether lovely*, v. 16. but most glorious in his sight, and Wisdom; he is the *Wisdom* of Gods *Eternal Wisdom* its self; his understanding is infinite, what spots and stains are in all our knowledge? when it is made *perfect*, yet it will still be *finite*, and limited; his is without spot of *darkness*, without *foyle* of limitedness.

Thus then is he *beautiful* and *glorious*, his *Head is of Gold*, his *eyes are Doves eyes*, *washed in milk* and *fitly set*.

§. 39. The next thing insisted on, is his *cheeks*, v. 15. *His cheeks are as a bed of Spices*; as sweet flowers, or Towers of Perfumes: or well grown flowers. There are *three* things evidently pointed at in these words.

1. A *sweet* favour as from *spices*, and flowers and *Towers* of perfume.

2. *Beauty*, and *order*, as *spices*, set in *rows* or *beds*, as the words import.

3. *Eminency* in that word, as *sweet* or *well grown*, great flowers.

These things are in the Cheeks of Christ: the *Chaldee Paraphrast*, who applies this whole *song* to Gods dealings with the people of the *Jews*; makes these *Cheeks* of the Churchs Husband to be the two tables of stone, with the various lines drawn in them, but that *Allusion* is strained; as are most of the *Conjectures* of that *School*.



§. 40. The *Cheeks* of a man are the seat of *Comeliness*, and manlike courage; The *Comeliness* of Christ, as hath in part been declared, is from his *fulness* of Grace in himself for us. His *manly Courage* respects the Administration of his Rule, and Government, from his *fulfulness* of Authority, as was before declared. This *Comeliness* and *Courage*; the Spouse describing Christ as a beautiful, desirable Personage, to shew that Spiritually he is so, calleth his *Cheeks* so, to make up his parts, and proportion. And to them doth she ascribe a *sweet savour*, Order, and Eminency a *sweet savour*; as God is said to *smell a sweet savour* from the Grace and Obedience of his servants (Gen. 8. 2. *the Lord smelled a savour of rest from the Sacrifice of Noah*) so do the Saints, *smell a sweet savour* from his Grace laid up in Christ, Cant. 1. 3. It is that which they rest in, which they *delight* in, which they are refreshed with. As the smell of *aromatical* spices, and flowers, please the *natural* sense, *refresh* the spirits, and *delight* the person, so do the *Graces* of Christ to his Saints; They *please* their *Spiritual* sense, they *refresh* their drooping Spirits, and give delight to their souls. If he be nigh them they smell his Raiment, as *Isaac* the raiment of *Jacob*; They say it is as the *smell of a field that the Lord hath blessed*, Gen. 27. 27. and their souls are refreshed with it.

§. 41. 2. 2. Order and Beauty are as *Spices* set in a *Garden-bed*. So are the Graces of Christ. When *Spices* are set in *order*, any one may know what is for his *use*, and take and gather it accordingly. Their *answering* also one to another makes them beautiful: so are the Graces of Christ in the Gospel, they are distinctly and in order set forth that finners by Faith may *view* them, and take from him according to their necessity. They are ordered for the use of Saints in the Promises of the Gospel. There is *Light* in him, and *Life* in him, and *Power* in him and all *Consolation* in him, a Constellation of Graces, shining with *Glory*, and *Beauty*. Believers take a *view* of them all; see their Glory and Excellency, but fix especially

cially on that, which in the condition wherein they are, is most useful to them. One takes *Light* and *Joy*; another *Life* and *Power*; by *Faith* and *Prayer* do they gather these things, in this *Bed of Spices*. Not any that comes to him goes away unrefreshed. What may they not take, what may they not gather? what is it that the poor soul wants? behold it is here provided, set out in order in the promises of the Gospel; which are as the *Beds* wherein these *Spices* are set for our use; and on the account hereof, is the *Covenant* said to be ordered in all things, 2 Sam. 2. 3, 4.

§. 42. 3. *Eminency*; his Cheeks are a Tower of Perfumes, *beld* up, made conspicuous, visible, *eminent*; so it is with the Graces of Christ, when *beld out*, and *lifted up* in the preaching of the Gospel. They are a Tower of Perfumes; a sweet savour to God and Man.

The next clause of that verse is, *His lips are like Lilies, dropping sweet smelling Myrrhe*. Two perfections in things natural are here alluded unto. First the glory of Colour in the *Lillies*, and the *sweetness* of *Savour* in the *Myrrhe*. The glory, and beauty of the *lilies* in those Countrys was such, as that our Saviour tells us, that *Solomon in all his Glory, was not arrayed like one of them*, Mat. 6. 29. and the Saviour of *myrrthe*, such as when the Scripture would set forth any thing to be an *excellent savour*, it compares it thereunto, *Psal.* 45. 8. and thereof was the *sweet* and holy ointment chiefly made *Exod.* 39. 26. mention is also made frequently of it in other places to the same purpose. It is said of Christ that *Grace was poured into his lips* *Psal.* 45. 2. Whence men wondred, or were amazed, at the words of *Grace* that proceeded out of his mouth, so that by the *lips* of Christ, and their *dropping sweet smelling myrrhe*, the word of Christ, its Saviour, Excellency, and Usefulness, is intended. Herein is he Excellent, and glorious indeed, surpassing the *Excellencies*, of those natural things which yet are most precious in their kind; even in the Glory, Beauty, and Usefulness, of his

Word. Hence they that *preach* his Word, to the saving of the souls of men, are said to be a *sweet savour to God* 2 Cor. 2. 15. and the *savour* of the knowledg of God, is said to be manifested by them v. 14. I might insist on the severall propertys of *Myrrhe*, whereto the Word of Christ is here compared; its *bitterness* in tast, its *efficacy* to preserve from putrefaction, its usefulness in Perfumes and Unctions, and press the *Allegory* in setting out the Excellencies of the Word in allusion to them. But I only insist on *generals*; This is that which the holy Ghost here *intends*; the Word of Christ is *Sweet, Savoury, Precious* unto Believers, and they see him to be excellent, desirable, beautiful, in the *Precepts, Promises, Exhortations*, and the most bitter *threats* thereof.

§. 43. The Spouse adds; *his hands are as Gold Rings sett with Beryll*; the word Beryll in the originall is *Tarshish*, which the *Septuagint* have retained, not restraining it to any peculiar *precious stone*; the *Onyx* say some, the *Chrysolite* say others; any precious Stone shining with a *sea green colour*, for the word signifies the *Sea* also; Gold Rings set with *precious*, glistering Stones are both valuable and desirable for Profit and Ornament; so are the hands of Christ, that is all his *works*; the Effects, by the Cause: All his works are *Glorious*, they are all fruits of *Wisdom, Love*, and Bounty; and *his belly is as bright Ivory*, overlaid with *Saphyres*: the *smoothness*. and *brightness*, of *Ivory*, the preciousness, and heavenly Colour of the *Saphires*, are here called in, to give some *luster* to the excellency of Christ; to these is his *belly* or rather his *bowels*, which takes in the Heart also, compared. It is the *inward bowels*, and not the outward *bulk* that is signified; Now to shew, that by *Bowels*, in the Scripture, ascribed either to God or Man, Affections are intended, is needless. The *tender love*, unspeakable affections and kindness of Christ to his Church and People is thus set out. What a beautiful sight is it to the eye, to see pure *polished Ivory* set up and down with *heaps of precious Saphires*; how much more

*Glorious*

*Glorious* are the tender Affections, Mercys and Compassion of the Lord Jesus unto Believers.

§. 44. Verſ. 15. The *ſtrength* of his kingdom, the *faithfulneſs* and ſtabillity of his Promiſes, the *height* and *Glory* of his Perſon, in his *Dominion*, the *ſweetneſs* and excellency of Communion with him is ſet forth in theſe words : *His legs are Pillars of marble, ſet upon Sockets of fine Gold, his countenance is as Lebanon, excellent as the Cedars, his Mouth is moſt ſweet.*

§. 45. When the Spouſe hath gone thus far in the deſcription of him, ſhe concludes all in this general Aſſertion ; he is *wholly deſirable, altogether to be deſired, or beloved.* As if ſhe ſhould have ſaid ; I have thus reckoned up ſome of the *perfections* of the Creatures, things of moſt Value, Price, Uſefulneſs, Beauty, Glory here below, and Compared ſome of the *Excellencies* of my beloved unto them ; In this way of *Allegory* I can carry things no higher : I find nothing better, or more deſirable to *ſhadow* out and to preſent his lovelineſs, and deſirableneſs ; but *alafs !* all this comes ſhort of his *Perfections*, Beauty and Comelineſs, he is *all wholly to be deſired, to be beloved.*

*Lovely*, in his Perſon, in the glorious Alſufficiency of his Deity, Gracious purity, and Holineſs of his Humanity, Authority and Majeſty, Love and Power.

*Lovely* in his Birth, and Incarnation ; when he was *rich*, for our ſakes becoming *poor*, taking part of *fleſh* and blood becauſe we partook of the ſame ; being *made of a Woman*, that for us he might be made under the Law, even for our ſakes.

*Lovely*, in the whole *Course* of his Life, and the more then *Angellical* Holineſs, and obedience which in the depth of Poverty and Perfections he exerciſed therein ; doing good, receiving evil, *bleſſing* ; and being *curſed*, reviled, reproached all his days..

*Lovely* in his Death ; yea therein moſt *lovely* to ſinners ; never more *glorious* and deſirable, than when he came broken, *dead*, from the Croſs ; then had he carry-



ed all our *sins* into a land of forgetfulness ; then had he made Peace and Reconciliation for us ; then had he procured Life and Immortality for us.

*Lovely* in his whole Employment, in his great Undertaking, in his *Life, Death, Resurrection, Ascension*, being a Mediatour *between* God and Us, to recover the glory of Gods Justice, and to save our *souls* ; to bring us to an enjoyment of God, who were set at such an *infinite* distance from him by sin.

*Lovely* in the Glory and Majesty wherewith he is *Crowned*, now he is set down at the Right Hand of Majesty on High : where though he be terrible to his enemies, yet he is full of *Mercy, Love, and Compassion* towards his beloved ones.

*Lovely* in all those Supplies of Grace and Consolations, in all the Dispensations of his Holy Spirit, whereof his Saints are made partakers.

*Lovely* in all the tender Care, Power and Wisdom, which he exercises in the Protection, Safeguarding, and Delivery of his *Church*, and People, in the midst of all the Oppositions and Persecutions whereunto they are exposed.

*Lovely* in all his *Ordinances*, and the whole of that spiritually glorious *Worship* which he hath appointed to his People, whereby they draw *nigh*, and have Communion with him and his Father.

*Lovely* and glorious in the Vengeance he taketh, and will finally *execute* upon the stubborn Enemies of himself and his People.

*Lovely* in the Pardon he hath purchased and doth dispence, in the Reconciliation he hath established, in the Grace he Communicates, in the Consolations he doth administer in the Peace, and Joy, he gives his Saints, in his assured Preservation of them unto Glory.

What shall I say ? there is no end of his *excellencies*, and desirableness ; he is *altogether Lovely*. This is our *Beloved*, and this is our *Friend* oh *Daughters of Jerusalem*.

DIGRE S.

DIGRESSION. II.

*All Solid Wisdom laid up in Christ. True wisdom wherein it consists. Knowledge of God, in Christ only to be obtained. What of God may be known by his Works. Some Properties of God not discovered but in Christ only; Love, Mercy: others not fully but in him: as Vindictive Justice, Patience, Wisdom, All-sufficiency. No Property of God Savingly known but in Christ. What is required to a Saving Knowledge of the Properties of God. No true knowledge of our selves but in Christ. Knowledge of our selves wherein it consisteth. Knowledge of Sin how to be had in Christ. Also of Righteousness, and of Judgment. The wisdom of walking with God, hid in Christ. What is required thereunto. Other pretenders to the Title of wisdom, examined and rejected. Christ alone exalted.*

A Second Consideration of the Excellencies of Christ serving to endear the hearts of them who stand with him in the Relation insisted on, arises from that which in the mistaken Apprehension of it, is the great *Darling* of Men, and in its true Notion the great aim of the Saints, which is *Wisdom* and *Knowledge*. Let it be evinced that all true and solid knowledge is laid up in, and is only to be attained from and by the Lord Jesus Christ, and the *hearts* of men, if they are but true to themselves, and their most predominate *principles*, must needs be engaged to him. This is the great design of all men taken off from professed *slavery* to the world, and the pursuit of *sensual, licentious courses*, that they may be *wise*: and what ways the Generality of Men engage in for the compassing of that end, shall be afterwards considered. To the Glory and honour of our dear Lord Jesus Christ, and the establishment of our hearts in *Communion* with him, the design of this *Digression*, is to evince, that all Wisdom is laid up in him, and that from him alone it is to be obtained.

§. 2. 1 Cor. i. 24. the Holy Ghost tells us that Christ

is the Power of God and the Wisdom of God : not the *Essential* Wisdom of God, as He is the Eternal Son of the Father, upon which account He is called *Wisdom*; in *Proverbs* 8. 20, 21, 22, 23. but as he is *crucified*, v. 23. As He is *Crucified*, so he is the Wisdom of God; that is, all that *Wisdom* which God layeth forth for the *discovery* and manifestation of himself, and for the *Saving* of Sinners, which makes *foolish* all the wisdom of the world; that is all in Christ Crucified, *beld out in him, by him*, and to be obtained only *from him*; And thereby in him do we see the Glory of God. 2 Cor. 3. *last*. For he is not only said to be the *Wisdom of God*, but also to be *made Wisdom* to us, 1 Cor. 1. 30. he is *made* not by *Creation*, but *Ordination* and *Appointment*, *Wisdom unto us*; not only by teaching us *Wisdom* (by a Metonymy of the Effect for the Cause) as he is the great Prophet of his Church, but also because by the knowing of him, we become acquainted with the *Wisdom of God*, which is our wisdom; which is a Metonymy of the Adjunct. This however *verily* promised, is thus only to be had. The sum of what is contended for, is asserted in terms, Col. 2. 3. *in him dwell all the Treasures of Wisdom and Knowledge*.

§. 3. There are two things that might seem to have some colour in claiming a Title and Interest in this business, 1. Civil Wisdom and Prudence for the management of Affairs. 2. Ability of Learning and Literature, but God rejecteth both these as of no use at all to the end and intent of true Wisdom indeed. There is in the World that which is called Understanding, but it comes to nothing: There is that which is called Wisdom, but it is turned into Folly, 1 Cor. 1. 19, 20. *God brings to nothing the understanding of the prudent, and makes foolish the wisdom of the world*. And if there be neither wisdom nor knowledge (as doubtless there is not) without the knowledge of God, Jer. 8. 9. it is all shut up in the Lord Christ, John 1. 18. *No man hath seen God at any time, the only begotten Son which is in the bosom of the Father he hath revealed him*.

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He is not seen at any other time, *John* 5. 37. nor known upon any other account, but only the Revelation of the Son : He hath manifested him from his own bosom ; and therefore, *v.* 9. it is said that *he is the true light that lighteth every man that cometh into the World.* The true light which hath it in himself, and none hath any but from him, and all have it who come unto him ; he who doth not so is in darkness.

§.4. 1. The sum of all true Wisdom and Knowledge, may be reduced to these Three Heads :

1. The Knowledge of God, his Nature and Properties.

2. The Knowledge of our Selves, in reference to the Will of God concerning us.

3. Skill to walk in Communion with God.

The Knowledge of the Works of God, and the chief End of all, doth necessarily attend these. In these Three is summed up all true *Wisdom* and *Knowledge* ; and not any of them is (to any purpose) to be obtained, or is manifested, but only in and by the Lord Christ.

§.5. God by the work of the Creation, by the Creation it self, did reveal himself in many of his *Properties* unto his Creatures capable of his *knowledge* ; His *Power*, his *Goodness*, his *Wisdom*, his *Allsufficiency* are thereby known ; This the Apostle asserts, *Rom.* 1. 19, 20, 21. *v.* 19. he calls it *τὸ γνωστὸν τοῦ Θεοῦ*, that is, his eternal *Power* and *Godhead*, and *v.* 21. a *knowing of God* ; and all this by the Creation But yet there are some *Properties of God* which all the *Works of Creation* cannot in any measure reveal or make known, as his *Patience*, *Long-suffering* and *Forbearance*. For all

a *Gen.* 1. 31. *Quamvis speciali cura atque indulgentia Dei, populum Israeliticum constat electum, omnesque alias nationes suas vias ingredi, hoc est secundum propriam permissæ sunt vivere voluntatem, non ita tamen se æterna Creatoris bonitas ab illis hominibus avertit, ut eos ad cognoscendum atque metuendum nullis significationibus admoneret.* *Prosp de Vocat. Gent.* 2. 4. *Cælum Et terra, Omnia quæ in eis sunt, ecce vidique. mibi dicunt ut te amem, nec cessant dicere, omnes ut sit inexcusabiles.* *August. Confess. lib.* 10. cap. 6,

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things being made *good*, there could be no place for the exercise of any of these *Properties* or Manifestation of them. The whole Fabrick of Heaven and Earth considered in it self, as at first created, will not discover any such thing as *Patience* and *Forbearance* in God; which yet are *eminent Properties* of his Nature, as himself proclaims and declares, *Exod.34. 6, 7.*

§. 6. Wherefore the Lord goes further, and by the *Works of his Providence* in preserving and ruling the World which he made, discovers and reveals these *Properties* also. For whereas by cursing the Earth, and filling all the Elements oftentimes with signs of his anger and indignation, *he hath* (as the Apostle tells us, *Rom. 1.18.*) *revealed from Heaven his wrath against all ungodliness and unrighteousness of men*, yet not proceeding immediately to destroy all things, he hath manifested his *Patience* and *Forbearance* to all, this *Paul, Acts 14. 16, 17.* tells us, *He suffered all Nations to walk in their own ways, yet he left not himself without witness, in that he did good, and gave rain from Heaven, and fruitful seasons, filling their hearts with food and gladness.* A large account of his Goodness and Wisdom herein, the *Psalmist* gives us, *Pf. 104.* throughout. By these ways he bare witness to his own Goodness and *Patience*; and so it is said, *he endures with much long-suffering, &c. Rom. 9.22.* But now here all the World is at a stand; By all this they have but an obscure glimpse of God, and see not so much as his *back parts*. *Moses* saw not that until he was put into the *Rock*, and that *Rock was Christ, Exod. 33.21. 2 Cor. 10.4.* There are some of the most eminent and glorious *Properties of God* (I mean in the manifestation whereof he will be most glorious, otherwise his *Properties* are not to be compared) that there is not the least glimpse to be attained of, out of the Lord Christ, but only by and in him; and some that *comparatively*, we have no light of, but in him, and of all the rest no true light but by him.

Of the first sort, whereof not the least guess and imagination

gination can enter into the heart of Man, but only by Christ, are *Love* and *pardoning Mercy*.

1. *Love* : I mean *Love unto sinners*. Without this Man is of all Creatures most miserable ; and there is not the least glimps of it that can possibly be discover'd but in Christ ; the Holy Ghost says, 1 *John* 4.8,16. *God is Love*, that is, not only of a loving and tender nature, but one that will exercise himself in a *Dispensation of his Love*, his Eternal Love towards us ; One that hath *purposes of love* for us from of old, and will fulfil them all towards us in due season. But how is this demonstrated, how may we attain an acquaintance with it ? he tells us, *v.9. in this was manifested the love of God, because God sent his only begotten Son into the World that we might live through him*. This is the only *Discovery* that God hath made of any such *Property* in his Nature, or of any thought of exercising it towards sinners, in that he hath sent *Jesus Christ into the World that we might live by him ; where now is the Wise, where is the Scribe, where is the Disputer of this World with all their wisdom ?* Their voice must be that of the Hypocrites in *Sion*, *Isa.* 33.14,15. That *Wisdom* which cannot teach me that *God is Love*, shall ever pass for folly. Let Men go to the *Sun, Moon and Stars*, to showers of Rain and fruitful *Seasons*, and answer truly, what by them they learn hereof ? Let them not think themselves wiser or better than those that went before them ; who, to a man, got nothing by them, but being left inexcusable.

§. 8. *Pardoning Mercy or Grace* ; without this, even his *Love* would be fruitless. What *Discovery* may be made of this by a *sinful man*, may be seen in the Father of us all ; who when he had sinned had no reserve for Mercy, but hid himself, *Gen.* 3.8. He did it לרוח היום when the Wind did but a little blow at the presence of God ; and he did it foolishly, thinking to hide himself among trees, *Psal.* 139.7,8. The Law was given by Moses, *Grace and Truth* came by Jesus Christ, *John* 1.17. *Grace* in the truth and substance ; *Pardoning mercy* that comes by Christ alone ; that  
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*Pardoning Mercy* which is manifested in the Gospel, and wherein God will be glorified to all Eternity (*Ephes*, 1. 6.) I mean not that *General Mercy*, that *velleity of acceptance* which some put their hopes in, <sup>a</sup> that *misericordia* which to ascribe unto God is the greatest dishonour that can be done him, shines not with one Ray out of Christ; it is wholly treasured up in him, and revealed by him. *Pardoning Mercy* is God's free gracious acceptance of a sinner upon Satisfaction made to his Justice in the Blood of Jesus. Nor is any *Discovery* of it, but as relating to the Satisfaction made to his Justice, consistent with the Glory of God. It is a Mercy of inconceivable condescension in Forgiveness, tempered with exact Justice and Severity, *Rom.* 3. 25. God is said to set forth Christ to be a propitiation in his blood to declare his righteousness in the forgiveness of Sins; *James* 3. 17. his Righteousness is also manifested in the business of forgiveness of sins; and therefore it is every where said to be wholly in Christ, *Eph.* 1. 7. So that this Gospel Grace and pardoning Mercy is alone purchased by him, and revealed in him. And this was the main end of all *Typical Institutions*, to manifest, That Remission and Forgiveness is wholly wrapt up in the Lord Christ, and that out of him there is not the least conjecture to be made of it, nor the least morsel to be tasted. Had not God set forth the Lord Christ, all the Angels in Heaven and Men on Earth could not have apprehended, that there had been any such thing in the nature of God, as this grace, of pardoning Mercy. The Apostle asserts the full manifestation, as well as the exercise of this mercy to be in Christ only; *Tit.* 3. 4. 5. After that the kindness and love of God our Saviour towards man appeared? namely in the sending of Christ, and the declaration of him in the Gospel, then was this pardoning mercy, and Salvation not by works discovered.

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<sup>a</sup> *Quid autem misericordia, nisi alienae miseriae quaedam in nostro corde compassio: qua alicui si possumus subvenire compellimur, August. de Civit. Dei, lib. 9. cap. 5.*

§. 9. And these are of those *Properties* of God, whereby he will be *known*, whereof there is not the *least glimpse* to be obtained, but by and in *Christ*; and whoever knows him not by *these*, knows him not at all. They know an *Idol*, and not the only true God. *He that hath not the Son, the same hath not the Father*, 1 *Joh.* 2. 23. And not to have God, as a Father, is not to have him at all; and he is known as a Father only, as he is *Love*, and full of pardoning Mercy in Christ. How this is to be had the *Holy Ghost* tells us 1 *Joh.* 5. 20. *The Son of God is come and hath given us an understanding that we may know him that is true*: by him alone we have our *understanding*, to know him that is *true*. Now these *Properties* of God, Christ revealeth in his *Doctrine*, in the Revelation he makes of God and his will, as the great *Prophet* of the Church, *Joh.* 17. 6. And on this account the *knowledge* of them is exposed to all, with an *evidence* unspeakably surmounting that which is given by the *Creation*, to his *eternal Power* and *Godhead*. But the *life* of this knowledge lies in an acquaintance with his *Person*, wherein the *express image* and beams of this glory of his *Father* do shine forth, *Heb.* 1. 3. of which before.

§. 10. 2. There are other *Property*s of God which tho also otherways discovered, yet are so *cleerly*, *eminently* and *savingly* only in Jesus Christ. As.

1. His *Vindictive Justice* in punishing sin.
2. His *Patience*, *forbearance* and *long-suffering* towards sinners.
3. His *Wisdom*, in managing things for His own Glory.
4. His *Al sufficiency* in himself and unto others. All these tho they may receive some *lower* and *inferiour* manifestations out of Christ, yet they clearly shine only in him, so as that it may be our wisdom, to be acquainted with them.

1. His *Vindictive Justice*.

God hath indeed many ways *manifested* his indignation and *anger* against sin; so that men cannot but know that  
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it is the Judgment of God, that they which commit such things are worthy of death, Rom.1.32. He hath in the Law threatned to kindle a fire in his anger, that shall burn to the very heart of Hell. And even in many Providential Dispensations, his wrath is revealed from Heaven against all the ungodliness of men, Rom.1.18. So that men must say that he is a God of Judgment. And he that shall but consider that the Angels for sin were cast from Heaven, shut up under chains of everlasting darkness unto the Judgment of the great day. (The rumour whereof seems to have been spread among the Gentiles, whence Homer the Poet makes his Jupiter threaten the inferiour rebellious Deities with that punishment.) And how Sodom and Gomorrah were condemned with an overthrow, and burned into ashes, that they might be examples unto those that should after live ungodly, 2 Pet.2.6. cannot but discover much of God's Vindictive Justice, and his anger against Sin; but far more clear doth this shine into us in the Lord Christ.

§. 12. 1. In him God hath manifested the Naturalness of this Righteousness unto him, in that it was impossible that it should be diverted from sinners, without the interposing of a Propitiation. Those who lay the necessity of Satisfaction meerly upon the account of a free act and determination of the Will of God, leave to my apprehension no just and indispensable Foundation for the Death of Christ<sup>a</sup>, but lay it upon a supposition of that which might have been otherwise. But plainly, God in that<sup>b</sup> he spared not his only Son, but made his soul an offering for sin, and would admit of no atonement but in his blood, hath abundantly manifested that it is of necessity to him (his Holiness and Righteousness requiring it) to render indignation, wrath, tribulation and anguish unto sin. And the knowledge of this naturalness of Vindictive Justice, with the necessity of its execution on supposition of sin, is the only true and useful knowledge of it. To look up-

a Vid. Diatrib. de Just. Vind. b Rom.8.32. Isa.53.10. Heb. 10. 7. 8,9. Rom.1.32. 2 Thess.1.5,6. Psal.5.5,6. Hab. 1.13. Ps.119.135.

### Chap.III. *Communion with the Son Jesus Christ.* III

on it as that which God may exercise or forbear, make his Justice not a *Property* of his Nature, but a *free act* of his Will: And a will to punish, where one may do otherwise without injustice, is rather ill-will than Justice.

2. In the *Penalty* inflicted on Christ for sin, this *Justice* is far more gloriously manifested than otherwise. To see indeed a World made a good and beautiful, wrapt up in wrath and curses, cloathed with Thorns and Briars, to see the whole beautiful Creation made subject to *vanity*, given up to the bondage of Corruption, to hear it *groan* in pain under that burden: to consider *Legions of Angels* most glorious and immortal Creatures, cast down into Hell, bound with Chains of *Darkness*, and reserved for a more dreadful Judgment, for one sin: To view the Ocean of the blood of souls spilt to Eternity on this account, will give some insight into this thing. But what is all this to that view of it which may be had by a spiritual eye in the Lord Christ: All these things are Worms, and of no value in comparison of him. To see him who is the *Wisdom of God*, and the *Power of God*, always beloved of the Father<sup>c</sup>; to see him, I say, fear and tremble, and bow and sweat, and pray and die, to see him lifted up upon the Cross, the Earth trembling under him, as if unable to bear his weight, and the Heavens darkened over him, as if shut against his Cry, and himself hanging between both, as if refused by both, and all this because our sins did meet upon him; this of all things doth most abundantly manifest the severity of Gods Vindictive Justice. Here, or no where, is it to be learned.

2. His *Patience*, *Forbearance* and *long-suffering* towards sinners: There are many glimpses of the *Patience* of God shining out in the works of his Providence; but all exceedingly beneath that *Discovery* of it which we have in Christ; especially in these three things:

<sup>a</sup> Gen.3.17,18,19. 8.21. Rom.8.21,22. 2 Pet. 2, 4, 5,6. Jude 6,7.  
<sup>b</sup> 1 Cor.1.20. <sup>c</sup> Mat.3.17. <sup>d</sup> Mat.3.17. 25.37,38. Mark 14.33.

1. The *manner* of its Discovery ; this indeed is evident to all, that God doth not ordinarily, *immediatly* punish Men upon their offences ; it may be learn'd from his constant way in governing the World. Notwithstanding all *provocations*, yet he doth good to Men, causing his Sun to shine upon them, sending them rain and fruitful Seasons, filling their hearts with food and gladness, *Mat. 5. 45. Acts 14. 17, 18.* Whence it was easie for them to conclude, that there was in him abundance of Goodness and Forbearance, but all this is yet in much darkness, being the exurgency of mens reasonings from their *observations* ; yea, the management of it hath been such, as that it has prov'd a *Snare* almost *universally* unto them towards whom it hath been exercised, *Eccles. 8. 11.* as well as a Temptation to them who have looked on, *Job 21. 7. Psam 73. 2, 3, 4, &c. Jerem. 12. 1. Habbak. 1. 13.*

The *discovery* of it in Christ, is utterly of another nature. In him the very *Nature* of God is discovered to be Love and Kindness, and that he will *exercise* the same to sinners; he hath *promised, sworn,* and solemnly ingaged himself by Covenant. And that we may not *hesitate* about the aim which he hath herein, there is a stable ~~bottom~~ and foundation of acting suitably to those gracious properties of his Nature, held forth : *viz. the Reconciliation and Attonement* that is made in the blood of Christ. Whatever discovery were made of the *Patience* and *Lenity* of God unto us, yet if it were not with all revealed, that the other *Properties* of God, as his *Justice* and *Revenge* for sin, had their *actings* assigned to them to the full, there could be little consolation gathered from the former. And therefore tho God may teach men his Goodness and Forbearance, by *sending them rain and fruitful seasons*, yet withal at the same time upon all occasions *revealing his wrath from Heaven against the ungodliness of men*, (*Rom. 1. 19.*) It is impossible that they should do any thing, but miserably *fluctuate* and tremble at the event of these *Dispersations* : And yet this is the best that men can have out

out of Christ, the utmost they can attain unto : With the present possession of good things administred in this Patience, men might and did for a season take up their thoughts and satiate themselves ; but yet they were not in the least delivered from the *°* *bondage* they were in by reason of Death, and the *darkness* attending it. The Law reveals no *Patience* or *Forbearance* in God ; it speaks as to the issue of Transgressions, nothing but *Sword* and *Fire*, had not God interposed by an Act of Sovereignty. But now, as was said, with that Revelation of *forbearance* which we have in Christ, there is also a discovery of the *Satisfaction* of his *Justice* and wrath against sin, so that we need not fear any actings from them, to interfere with the works of his Patience, which are so sweet unto us. Hence God is said to be in *Christ reconciling the world to himself*, 2 Cor. 5. 19. Manifesting himself in him, as one that hath now no more to do, for the manifestation of all his *Attributes*, that is, for the glorifying of himself, but only to *forbear*, *reconcile*, and *pardon sin* in him.

§. 14. 2. In the *nature* of it ; what is there in that *forbearance*, which out of Christ is revealed ? meerly a *not immediate punishing* upon the *°* *offence* ; and with all giving and continuing *temporal* mercies ; such things as men are prone to abuse, and may perish with their bosoms full of them, to Eternity. That which lies hid in Christ, and is revealed from him, is full of Love, sweetness, tenderness kindness, Grace. It is the Lords waiting to be gracious to sinners : waiting for an advantage to shew love and kindness for the most eminent endearing of a soul unto himself, Isa, 30. 18. *Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you*, Neither is there any Revelation of God, that the soul finds more *sweetness* in than this : When it is experimentally convinced, that God from time to time hath passed by many innumerable ini-

o *Animula vagula blandula Hospes comesque corporis. Quæ nunc abibis in loca Pallida, rigida, nudula ? Nec ut soles dabis jocos.* Had. Imp. p Rom. 2. 4.



quities; he is astonished to think that God should do so, and admires that he did not take the Advantage of his Provocations, to cast him out of his Presence; He finds that with infinite wisdom in all *long suffering* he hath managed all his Dispensations towards him, to recover him from the *power* of the *Devil*, to rebuke and chasten his spirit for sin, to endear him unto himself; there is, I say, nothing of greater sweetness to the soul than this, and therefore the Apostle says, Rom. 3. 25. that all is *thro the forbearance of God*: God makes way for compleat forgiveness of sins, thro this his *forbearance*; which the other doth not.

§. 15. 3. They differ in their *Ends* and *aims*. What is the *aim* and *design* of God in the dispensation of that *forbearance*, which is manifested, and may be discovered out of Christ? the Apostle tells us Rom. 9. 22. *What if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction?* It was but to leave them *inexcuseable*, that his power, and *wrath* against sin, might be manifested in their destruction. And therefore he calls it, a *suffering of them to walk in their own ways*, Act. 14. 16. which elsewhere he holds out as a most dreadful judgment, to wit, in respect of that issue whereto it will certainly come, as Psal. 81. 12. *I gave them up to their Lusts, and they walked in their own counsels*, which is as dreadful a condition as a creature is capable of falling into, in this world. And Act. 17. 30. he calls it a *winking at the sins of their ignorance*; as it were, taking no care nor thought of them in their dark condition, as it appears by the Antithesis, *but now he commandeth all men every where to repent*. He did not take so much notice of them then, as to command them to repent, by any clear Revelation of his mind and will. And

g Eos, quibus indulgere videtur, quibus parcere, molles venturis malis deus format. Seneca: cur bon. vir. mal. fiunt. cap. 4.

g Pro dii immortales! cur interdum in dominum sceleribus maximis aut convivitis, aut presentis fraudis pœnas in diem reservatis: Cic. pro: Cœl. therefore

therefore the exhortation of the Apostle, *Rom. 2. 4. and despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance?* is spoken to the Jews, who had advantages to learn the natural tendency of that Goodness and Forbearance which God exercises in Christ, which indeed leads to Repentance, or else he doth in general intimate, that in very reason, Men ought to make another use of those things than usually they do, and which he chargeth them withal, *v. 5. but after thy hardness and impenitent heart, &c.* At best then, the Patience of God unto Men out of Christ, by reason of their incorrigible stubbornness, proves but like the Waters of the River *Phasis*, that are sweet at the top, and bitter in the bottom; they swim for a while in the sweet and good things of this life, (*Luke 16. 25.*) wherewith being filled, they sink to the depth of all bitterness.

But now evidently and directly, the end of that *Patience* and *Forbearance* of God, which is exercised in Christ, and discover'd in him to us, is, the saving and bringing those to God towards whom he is pleased to exercise them. And therefore *Peter* tells you, *2 Pet. 3. 9. that he is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance*, that is, all us towards whom he exercises *forbearance*, for that is the End of it, that his Will concerning our Repentance and Salvation may be accomplished; and the nature of it with its end is well expressed, *Isa. 54. 9. This is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more cover the earth, so have I sworn, that I would not be wroth, &c.* It is God's taking a course in his infinite Wisdom and Goodness, that we shall not be destroyed notwithstanding our sins; and therefore, *Rom. 15. 5. these two things are laid together, in God, as coming together from him, the God of patience and consolation: his Patience is a matter of the greatest Consolation.* And this is another Property of God, which tho it may break forth

in some Rays to some Ends and Purposes in other things, yet *the treasures of it are hid in Christ*, and none is acquainted with it unto any spiritual advantage, that learns it not in him.

§. 16. 3. His *Wisdom*, his infinite Wisdom in managing things for his own Glory, and the good of them towards whom he hath thoughts of love. The Lord indeed hath laid out, and manifested infinite Wisdom in his Works of Creation, Providence and governing of the World; *In Wisdom hath he made all his Creatures, How manifold are his works? in Wisdom hath he made them all; the Earth is full of his riches, Psal. 104. 24.* So in his Providence, his supportment and guidance of all things, in order to one another, and his own glory, unto the Ends appointed for them; for all things come forth from the *Lord of Hosts, who is Wonderful in Counsel, and excellent in working, Isa. 28. 29.* His Law also is for ever to be admired for the excellency of the Wisdom therein, *Dent. 4. 7, 8.* but yet there is that which *Paul* is astonished at, and wherein God will for ever be exalted, which he calls *the depth of the riches of the Wisdom and Knowledge of God, Rom. 11. 33.* that is only hid in and revealed by Christ. Hence as he is said to be *the Wisdom of God*, and to be *made unto us Wisdom*, so the Design of God which is carried along in him, and revealed in the Gospel, is called the *Wisdom of God*, and a *Mystery*, even the *hidden Wisdom which God ordained before the World was, which none of the Princes of this World knew, 1 Cor. 2. 7, 8. Ephes. 3. 10.* it is called *the manifold Wisdom of God*: and to discover the Depth and Riches of this Wisdom, he tells us in that *verse*, that it is such that *Principalities and Powers*, that very *Angels* themselves could not in the least measure get any acquaintance with it, until God by gathering of a Church of Sinners, did actually discover it. Hence

a *Si amabilis est sapientia cum cognitione rerum conditarum, quam amabilis est sapientia quæ condidit omnia ex nihilo?* August. lib. Medit. c. 18.  
b *1 Cor. 1. 20. 30.*

### Chap.III. *Communion with the Son Jesus Christ.* 117

*Peter* informs us, that they who are so well acquainted with all the Works of God, do yet bow down and desire with earnestness to look into these things (the things of the Wisdom of God in the Gospel) 1 Pet. 1. 12. It asks a Man much Wisdom to make a curious Work, Fabrick and Building, but if one shall come and deface it; to raise up the same Building to more Beauty and Glory than ever, this is excellency of Wisdom indeed. God in beginning made all things good, glorious and beautiful: When all things had in Innocency and Beauty the clear impress of his Wisdom and Goodness upon them, they were very glorious. Especially Man, who was made for his special Glory: Now all this Beauty was defaced by Sin, and the whole Creation rolled up in Darkness, Wrath, Curses, Confusion, and the great praise of God buried in the Heaps of it. Man especially was utterly lost, and came short of the Glory of God for which he was created, Rom. 3. 23. Here now doth the Depth of the Riches of the Wisdom and Knowledge of God open it self. A Design in Christ, shines out from his bosom, that was lodged there from Eternity, to recover things to such an estate as shall be exceedingly to the advantage of his Glory, infinitely above what at first appear'd; and for the putting of sinners into inconceivably a better condition than they were in before the entrance of sin, He appears now glorious, he is known to be a God pardoning iniquity and sin, and advances the riches of his Grace<sup>b</sup>, which was his Design, Eph. 1. 6. He hath infinitely vindicated his Justice also, in the face of Men, Angels and Devils; in setting forth his Son for a Propitiation<sup>c</sup>. It is also to our advantage, we are more fully established in his favour, and carried on towards a more exceeding weight of glory than formerly was revealed. Hence that ejaculation of one of the Ancients, *O felix culpa, quæ talem meruit Redemptorem!* Thus Paul

a Gen. 1. 31. 3. 17, 18. Rom. 1. 18. b Exod. 33. 18, 19, 20. & 34. 6, 7, 8. c Rom. 3. 24, 25. 2 Cor. 4. 17.



tells us, *Great is the Mystery of godliness*, 1 Tim. 3. 16. and that without controversie. We receive *Grace for Grace*, John 1. 16. for that Grace lost in *Adam* better Grace in *Christ*. Confessedly, this is a *depth of Wisdom* indeed. And of the Love of *Christ* to his Church, and his Union with it, to carry on this business, *this is a great Mystery*, Eph. 5. 32. says the Apostle, great *Wisdom* lies herein.

So then, this also is hid in *Christ*, the great and unspeakable *riches of the Wisdom* of God in pardoning sin, saving sinners, satisfying Justice, fulfilling the Law, repairing his own Honour, and providing for us *a far more exceeding weight of glory*; and all this out of such a condition as wherein it was impossible that it should enter into the hearts of Angels or Men, how ever the Glory of God should be repaired, and one *sinning* creature delivered from everlasting ruine. Hence it is said, that at the last day, *God shall be glorified in his Saints, and admired in all them that believe*, 2 Thess. 1. 10. it shall be an *admirable* thing, and God shall be for ever Glorious in it, even in the bringing of Believers to himself. To save *Sinners* thro *believing* shall be found to be a far more admirable work than to create the *World of nothing*.

§. 17. 4. His *Alsuiciency* is the last of this sort that I shall name. God's *Alsuiciency* in himself, is his absolute and universal Perfection; whereby nothing is wanting in him, nothing to him; no accession can be made to his *fulnes*, no decrease or wasting can happen thereunto. There is also in him an *Alsuiciency* for others: Which is his power to impart and communicate his Goodness and Himself so to them, as to satisfy and fill them in their utmost capacity, with whatever is good and desirable to them. For the first of these, his *Alsuiciency* for the *Communication of his goodness*, that is in the outward Effect of it, God abundantly manifested in the Creation; in that he made all things *good*, all things *perfect*, that is, to whom nothing was wanting in their own kind; he put a *stamp* of his own *goodness* upon them all. But now  
for

for the latter, his giving himself as an Alſufficient God, to be enjoyed by the Creatures, to hold out all that is in him for the ſatiating and making them bleſſed, that is alone diſcovered by and in Chriſt. In him he is a Father, a God in Covenant, wherein he hath promiſed to lay out himſelf for them, in him hath he promiſed to *give himſelf into their everlaſting fruition as their exceeding great reward.*

And ſo I have inſiſted on the ſecond ſort of *Properties* in God, whereof tho we have ſome obſcure glimpſe in other things, yet the clear knowledg of them, and acquaintance with them, is only to be had in the Lord Chriſt.

That which remains, is briefly to declare, that not any of the *Properties* of God whatever, can be known ſavingly and to *conſolation*, but only in him, and ſo conſequently all the Wiſdom of the knowledge of God is hid in him alone, and from him to be obtained.

§.18. 3. There is *no ſaving knowledge of any Property of God*, nor ſuch as brings *conſolation*, but what alone is to be had in Chriſt Jeſus, being *laid up in him*, and manifeſted by him. Some eye the Juſtice of God, and know that this is his Righteouſneſs, *that they which do ſuch things, as ſin, are worthy of Death*, Rom. 1.32. But this is to no other end but to make them cry, *who amongſt us ſhall dwell with that devouring fire*, 1ſa.33.14. Others fix upon his *Patience, Goodneſs, Mercy, Forbearance*, but it doth not at all lead them to Repentance; *But they deſpiſe the Riches of his goodneſs, and after their hardneſs and impenitent hearts, treaſure up unto themſelves wrath againſt the day of wrath*, Rom. 2.3, 4. Others by the very works of Creation and Providence come to know his *Eternal Power and Godhead*, but they glorifie him not as God, nor are thankful, but become vain in their imagination, and their fooliſh hearts are darkned, Rom. 1.20. Whatever *Discovery* men have of Truth out of Chriſt, they hold it captive under unrighteouſneſs, v. 18. Hence Jude tells us, v.10. *that in what they know naturally as brut beaſts, in thoſe things they corrupt themſelves.*

That we may have a *saving* knowledge of the Properties of God attended with Consolation, these *three* things are required.

1. That God hath *manifested* the *Glory* of them all in a way of doing *good* unto us.

2. That he will yet *exercise* and lay them out to the utmost in our behalf.

3. That being so *manifested* and *exercised*, they are fit and powerful to bring us to the *everlasting fruition* of himself, which is our *Blessedness*. Now all these three lie hid in Christ, and the least *glimpse* of them out of him, is not to be attained.

§.19. 1. This is to be received, that God hath actually *manifested* the *Glory* of all his Attributes in a way of doing us good. What will it avail our souls; what comfort will it bring unto us, what endearment will it put upon our hearts unto God, to know that he is infinitely *Righteous*, *Just*, and *Holy*, *unchangably* true, and *faithful* in his *Comminations* and *threatning*, but only in our ruine and destruction? If we can from thence only say it is a *Righteous thing with him to recompence tribulation* unto us for our iniquities? What fruit of this consideration had *Adam* in the *Garden*? *Gen. 3.* What sweetness, what encouragement is there in knowing that he is *Patient* and full of *forbearance*, if the *Glory* of these is to be exalted in enduring the vessels of wrath fitted for destruction? nay what will it avail us to hear him proclaim himself *the Lord*, *the Lord God Merciful and Gracious*, *abundant in Goodness and Truth* *Ex. 34. 6. 7.* yet withal, that he will by no means *clear the guilty*; so shutting up the exercise of all his other Properties towards us upon account of our iniquity? Doubtless not at all. Under this naked consideration of the Properties of God; *Justice* will make men fly and hide, *Gen. 3. If. 2. 21. 33. 15. 16.* *Patience* render them obdurate, *Eccles. 8. 11.* *Holiness* utterly deters them from all thoughts of approach unto him. *Joh. 24. 19.* what relief have we from thoughts of his *immensity* and *omnipresence*,

*sence*, if we have cause only to contrive how to fly from him? *Psal.* 139. 11, 12. if we have no pledge of his gracious presence with us? This is that which brings *Salvation*, when we shall see, that God hath glorified all his *Propertys* in a way of doing us good. Now this he hath done in *Jesus Christ*. In him hath he made his *Justice* glorious, in making all our *iniquities* to <sup>b</sup> meet upon him, causing him to bear them all, as the *Scape Goat* in the *Wilderness*, not sparing him but giving him up to death for us all. So exalting his *Justice* and *Indignation* against sin, in a way of freeing us from the condemnation of it, *Rom.* 3. 25. *Rom.* 8. 33. 34. In him hath he made his *Truth* glorious, and his *Faithfulness* in the exact accomplishment of all his absolute *Threatnings* and *Promises*; that Fountain Threat and Commination, whence all others flow, *Gen.* 2. 17. *in the day thou eatest thereof thou shalt die the death*, seconded with a Curse; *Deut.* 27. 26. *Cursed is every one that continueth not &c.* is in him accomplished, fulfilled, and the truth of God in them laid in a way to our good. He by the Grace of God tasted death for us, *Heb.* 2. 9. and so delivered us who were subject to death, v. 14 and he hath fulfilled the curse, by being made a curse for us *Gal.* 3. 13. So that in his very *threatnings*, his *Truth* is made glorious in a way to our good. And for his *Promises*; They are all yea, and in him Amen, to the Glory of God by us, *2 Cor.* 1. 20. And for his *Mercy Goodness*, and the *Riches*, of his *Grace*, how eminently are they made Glorious in Christ, and advanced for our good? God hath set him forth to declare his *Righteousness* for the forgiveness of sin; He hath made way in him for ever to exalt the Glory of his pardoning Mercy towards sinners. To manifest this, is the great Design of the Gospel, as *Paul* admirably sets it out *Eph.* 1. 5. 7. 8. There must our souls come to an acquaintance with them, or for ever live in darkness.

<sup>b</sup> *Is.* 53. 5, 6. *Levit.* 16. 12. *Rom.* 8. 32.



Now this is a *Saving knowledge* and full of Consolation; when we can see all the *Property*s of God made *Glorious* and exalted in a way of doing us good. And this wisdom is hid only in Jesus Christ: hence when he desired his Father to *Glorifie his name*, Joh. 12. 24. to make in him his Name, that is, his *Nature*, his *Property*s, his *Will*, all glorious in that work of Redemption he had in hand; he was instantly answered from Heaven, *I have both glorified it, and will glorifie it again.* He will give it its *utmost glory in him.*

§. 20. That God will yet *exercise* and lay out those Properties of his to the *utmost* in our behalf. Tho he hath made them all glorious in a way that may tend to our good, yet it doth not absolutely follow, that he will use them for our good; for do we not see innumerable Persons perishing everlastingly, notwithstanding the manifestation of himself which God hath made in Christ? Wherefore further, God hath committed all his Properties into the hand of Christ, if I may so say, to be managed in our behalf, and for our good. *He is the power of God, and the Wisdom of God, he is the Lord our Righteousness, and is made unto us of God, Wisdom and Righteousness, Sanctification and Redemption,* 1 Cor. 1. 20, 30. Jer. 23. 6. Christ having glorified his Father in all his Attributes, he hath now the exercise of them committed to him, that he might be the *Captain of Salvation* to them that do believe. So that if the *Righteousness*, the *Goodness*, the *Love*, the *Mercy*, the *Al sufficiency* of God, there be any thing that will do us good, the Lord Jesus is fully interested with the dispensing of it in our behalf. Hence God is said to be *in Him reconciling the World unto himself*, 2 Cor. 5. 18. Whatever is in him, he layeth it out for the *Reconciliation* of the World in and by the Lord Christ. And he becomes *the Lord our Righteousness*, Isa. 45. 24, 25. and this is the second thing required.

§. 3. There remaineth only then, that these *Attributes*

butes of God, so manifested and exercised, are powerful and able to bring us to the Everlasting Fruition of him. To evince this, the Lord wraps up the *whole Covenant of Grace* in one Promise, signifying no less, *I will be your God*. In the Covenant, God becomes our God, and we are his People: and thereby all his Attributes are ours also; and least that we should doubt, when once our eyes are opened, to see in any measure the inconceivable difficulty that is in this thing, what unimaginable obstacles on all hands there lie against us, that all is not enough to deliver and save us, God hath I say, wrapt it up in this expression, *Gen. 17. 1. I am*, saith he, *God Almighty, Al sufficient*, I am wholly able to perform all my undertakings, and to be thy *exceeding great reward*. I can remove all difficulties, answer all objections, pardon all sins, conquer all oppositions, *I am God Al sufficient*. Now you know in whom this Covenant and all the Promises thereof are ratified, and in whose Blood it is confirmed; to wit, in the Lord Christ alone; in him only is *God an Al sufficient God* to any, and an *exceeding great reward*. And hence Christ himself is said to *save to the utmost them that come to God by him*, Heb. 7. And these three things, I say, are required to be known, that we may have a saving acquaintance, and such as is attended with consolation, with any of the Properties of God; and all these being hid only in Christ, from him alone it is to be obtained.

This then is the first part of our *Demonstration*, that all true and sound Wisdom and Knowledge, is laid up in the Lord Christ, and from him alone to be obtained; because our Wisdom, consisting in a main part of it, in the *Knowledge of God*, his Nature and his Properties, this lies wholly hid in Christ, nor can possibly be obtained but by him.

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a Saddai, Aquila interpretatur אֱלֹהִים, quod nos robustum & ad omnia perpetranda sufficientem possumus dicere, Hieron. Epist. 136.

For

§. 22. For the knowledge of our Selves, which is the Second part of our Wisdom, this consists in these three things which our Saviour sends his Spirit to convince the World of; even *Sin, Righteousness and Judgment*, *John 6.8.* to know our selves in reference unto these three, is a main part of true and sound Wisdom, for they all respect the *supernatural and immortal End* whereunto we are appointed, and there is none of these that we can attain unto, but only in Christ.

1. In respect of sin; there is a fence and knowledge of sin left in the Consciences of all Men by Nature. To tell them what is good and evil, in many things to approve and disapprove of what they do in reference to a *Judgment to come*, they need not to go farther than themselves, *Rom. 2. 14, 15.* But this is obscure, and relates mostly to greater sins, and is in sum, that which the Apostle gives us, *Rom. 1. 32.* *they know the Judgment of God, that they which do such things are worthy of Death.* This he placeth among the common Presumptions and Notions that are received by Mankind, namely, that it is a *righteous with God, that they who do such things are worthy of Death.* And if that be true, which is commonly received, that no Nation is so barbarous or rude, but it retaineth some sense of a Deity, then this also is true, that there is no Nation but hath a sense of sin, and the displeasure of God for it. For this is the very first Notion of God in the World, *That he is the rewarder of good and evil:* Hence were all the *Sacrifices, Purgings, Expiations* which were so generally spread over the face of the Earth; but this *was* and *is* but very dark, in respect of that

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α τὸ δικαίωμα τῷ θεῷ ἐπιγινώσκεις ἐπὶ οἱ ταῦτα πράσσοντες ἀξιοὶ δαπάνης εἰσίν. *Rom. 1. 12.*

*Perfecto demum scelere, magnitudo ejus intellecta est. Tacit.*

Ὁρῶσα τλήμων, τίς σ' ἀπολυταίνουσι;

R. H. οὐνεπεί, ὅτι σὺ νοῖδα δεινὴν ἐργασμένην. Eurip.

knowledge of sin with its appurtenances, which is to be obtained<sup>a</sup>.

§. 24. A further knowledge of Sin upon all Accounts whatever, is given by the Law ; that Law which was *added because of transgressions*. This revives *Doctrinally* all that sense of Good and Evil which was at first implanted in M A N ; And it is a Glass whereinto whosoever is able spiritually to look, may see Sin in all its Ugliness and Deformity.

The truth is, look upon the Law in its *Purity, Holiness, Compass* and *Perfection*, its manner of Delivery, with dread, terroure, Thunder, Earthquakes, Fire, the Sanction of it, in Death, Curse, Wrath, and it makes a wonderful Discovery of Sin upon every account, its Pollution, Guilt and exceeding sinfulness are seen by it. But yet all this doth not suffice to give a Man a true and thorough Conviction of sin. Not but that the Glass is clear, but of our selves we have not Eyes to look into it ; the Rule is streight, but we cannot apply it ; and therefore Christ sends his Spirit to *convince the World of sin*, John 16. 8. who, tho as to some Ends and Purposes, he makes use of the Law, yet the work of conviction, which alone is an useful knowledge of Sin, is his peculiar work. And so the Discovery of Sin may also be said to be by Christ, to be part of the Wisdom that is hid in him. But yet there is a twofold regard besides this of sending his Spirit to convince us, wherein this *Wisdom* appears to be hid in him.

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a *Primus est deorum cultus, Deos credere : deinde reddere illis majestatem suam, reddere bonitatem, sine qua nulla majestas est. Scire illos esse qui president mundo qui universa vi sua temperant : qui humani generis tutelam gerunt.* Senec. Epist. 96.

*Neque honor ullus deberi potest Deo, si nihil prestat colenti ; nec ulus metus, si non irascitur non colenti.* Lactan.

*Raro antecedentem scelestum.*

*Deseruit pede pæna claudo.* Horat.

*Quo fugis Encelade ? quascunque accesseris oras.*

*Sub Fove semper eris, &c.*



1. Because there are some near *concernments* of sin, which are more clearly held out in the Lord Christ's being made *sin for us*, than any other way.

2. In that there is no knowledge to be had of sin, so as to give it a *spiritual and saving improvement*, but only in him.

§. 25. 1. For the First, There are *Four* things in sin, that clearly shine out in the Cross of Christ. 1. The *Desert* of it. 2. Mans *Impotency* by reason of it. 3. The *Death* of it. 4. A *new end* put to it.

1. The *desert of sin* doth clearly shine in the Cross of Christ upon a twofold account. 1. Of the *Person* suffering for it. 2. Of the *Penalty* he underwent.

1. Of the *Person* suffering for it: This the Scripture oftentimes very *emphatically* sets forth, and lays great weight upon, *John. 3. 16. God so loved the World, as that he sent his only begotten Son*: It was his *only Son* that God sent into the World to suffer for sin, *Rom. 8. 32. he spared not his only Son, but gave him up to death for us all*. To see a Slave beaten and corrected, it argues a *fault* committed, but yet perhaps the demerit of it was not very great. The correction of a *Son* argues a great provocation; that of an *only Son* the greatest imaginable. Never was sin seen to be more abominably sinful and full of provocation, than when the burthen of it was upon the shoulders of the *Son of God*. God having made his Son, the Son of his *love*, his only begotten, (*full of Grace and Truth*) Sin for us, to manifest his indignation against it, and how utterly impossible it is, that he should let the least sin go unpunished, he lays hand on him, and spares him not. If sin be imputed to the *dear Son* of his bosom, as upon his own *voluntary assumption of it* it was; (for he said to his Father, *Lo I come to do thy will*, and all our iniquities *did meet on him*) he will not *spare* him any thing of the *due desert* of it; Is it not most clear from hence, even from the *blood* of the Cross of Christ, that such is the demerit of sin, that it is altogether impossible that God should pass by any, the

### Chap. III. Communion with the Son Jesus Christ. 127

the least, unpunished? if he would have done it for any, he would have done it in reference to his only Son, but he spared him not, *Zech.* 13. 7. *Heb.* 10. 7. *Isa.* 53. 6.

Moreover, God is not at all delighted with, nor desirous of the *Blood*, the *Tears*, the *Cries*, the inexpressible torments and sufferings of the *Son of his Love*, (for he delights not in the anguish of any (*he doth not afflict willingly, nor grieve the Children of Men*) much less the Son of his Bosom, *Lamentations* 3. 35.) only he required that his *Law* be fulfilled, his *Justice* satisfied, his *Wrath* atton'd for sin, and nothing less than all this would bring it about. If the Debt of Sin might have been compounded for at a cheaper rate, it had never been held up at the price of the *blood of Christ*. Here then Soul, take a view of the desert of sin; behold it far more evident, than in all the *threatnings* and *curses* of the Law. I thought indeed, mayst thou say from thence, that sin, being found on such a poor worm as I am, was worthy of death, but that it should have this effect, if charged on the Son of God, that I never once imagined.

§. 26. Consider also further, *what he suffered*. For tho he was so excellent an one, yet perhaps it was but a light affliction, and tryal that he underwent, especially considering the strength he had to bear it: Why whatever it were, it made this fellow of the Lord of Hosts<sup>a</sup>, this Lion of the Tribe of Judah<sup>b</sup>, this mighty one, the Wisdom and Power of God, to tremble, sweat<sup>c</sup>, cry, pray, wrestle, and that with strong supplication. Some of the Popish Devotionists tell us, That one Drop, the least, of the Blood of Christ, was abundantly enough to redeem all the World: But they erre, not knowing the desert of sin, nor the severity of the Justice of God. If one Drop less than was shed, one Pang less than was laid on, would have done it; those other Drops had not been shed, nor those other Pangs laid on. God did

a *Zach.* 13. 7. b *Revel.* 5. 5. c *Psal.* 89. 19. *Prov.* 8. 22.  
i *Cor.* 1. 24. *Matth.* 26. 37, 38. *Mark* 14. 30, 31. *Luke* 22.  
24. *Heb.* 3. 7. e *Isa.* 53. 5, 6.

not cruciate the Dearly Beloved of his Soul for nought. But there is more than all this.

It pleased God to *bruise* him, to put him to *grief*, to *make his soul an offering for sin*, and to *powr out his life unto Death*, *Isa. 53. 5, 6*. He hid himself from him, was far from the voice of his Cry, until he cried out, *my God, my God, why hast thou forsaken me?* *Psal. 22. 1*. He made him Sin and a Curse for us, *2 Cor. 5. 21*. *Gal. 1. 13*. executed on him the sentence of the Law, brought him into an Agony, wherein he sweat thick drops of blood, was grievously troubled, and his Soul was heavy unto Death; he that was the Power and the Wisdom of God, went stooping under the burden, until the whole frame of Nature seemed astonished at it. Now this, as I said before, as it discover'd the Indignation of God against sin, so it clearly holds out the Desert of it. Would you then see the true Demerit of Sin, take the Measure of it from the Mediation of Christ, especially on his Cross. It brought him who was the Son of God, equal unto God, God blessed for ever, into the *Form of a Servant*, *Phil. 2. 8*. who had not where to lay his head; it pursued him all his Life with *afflictions* and *persecutions*; and lastly brought him under the Rod of God, there bruised him, and brake him, slew him who was *the Lord of Life*, *1 Cor. 2. 8*. Hence is deep Humiliation for it upon the account of him whom *we have pierced*, *Zach. 12. 10*. And this is the first spiritual view of Sin we have in Christ.

§. 27. The *Wisdom of understanding our impotency by reason of sin is wrapt up in him*. By our *impotency* I understand two things.

1. Our disability to make any atonement with God for sin.

2. Our disability to answer his Mind and Will, in all or any of the Obedience that he requireth by reason of sin.

For the first, that alone is discovered in Christ. Many Enquiries have the Sons of Men made after an Atonement, many ways have they enter'd into to accomplish

it.

it. After this they enquire, *Mich. 6 6, 7.* Will any manner of Sacrifices, tho appointed of God, as burnt Offerings and *Calves of a year old*, tho very costly, *thousands of Rams*, and ten thousands Rivers of Oil, tho dreadful and tremendous, offering violence to Nature, as to give my Children to the Fire; will any of these make an *Atonement*? *David* doth positively indeed determine this business, *Psal. 49. 7, 8.* *None of them*, &c. of the best or richest of men, can by any means redeem his Brother, nor give to God a ransom for him, for the Redemption of their souls is precious, and it ceaseth for ever. It cannot be done, no atonement can be made: Yet men would still be *doing still attempting*; hence did they heap up \* *Sacrifices*, some costly, some bloody and inhumane. The *Jews* to this day, think that God was atton'd for sin, by the sacrifices of Bulls and Goats, and the like: and the *Socinians* acknowledge no *Atonement*, but what consists in mens *Repentance* and new obedience. In the Cross of Christ, are the mouths of all stopped as to this thing. For.

1. God hath there discovered that no *Sacrifices for sin*, tho of his own appointment, could ever make them perfect that offered them, *Heb. 20. 11.* Those Sacrifices could never take away sin; those services could never make them perfect that performed them, as to the Conscience, *Heb. 9. 9.* as the Apostle proves *Chap. 10. 1.* and thence the Lord rejects all *Sacrifices and offerings whatever*, as to any such end and purpose, v. 6, 7, 8. Christ in their stead saying, *Lo I come*, and by him we are justified, *from all, from which we could not be justified by the Law, Act. 13 34.* God I say in Christ, hath condemned all *Sacrifices*, as wholly insufficient in the least to make an atonement for sin. And how great a thing it was, to instruct the Sons of men in this *Wisdom* the event hath manifested.

2. He hath also written *vanity* on all other endeavours whatever that have been undertaken for that purpose, (*Rom. 3. 24, 25, 26.*) by setting forth his only Son

\* *Vid. Diatr. Just. Divin. cap. 3. Ps. 40. 6, 7.*



to be a propitiation, he leaves no doubt upon the spirits of men, that in themselves they could make no attonement. For if Righteousness were by the Law, then were Christ dead in vain. To what purpose should he be made a Propitiation, were not we our selves weak and without strength to any such purpose? so the Apostle argues, *Rom. 6. 6.* when we had no power, then did he by Death make an Atonement, as *v. 8, 9.*

This Wisdom then is also hid in Christ: Men may see by other helps, perhaps, far enough to fill them with dread and astonishment, as those in *Isa. 33. 14.* But such a sight and view of it as may lead a soul to any comfortable Settlement about it: that only is discovered in this Treasury of Heaven, the Lord Jesus.

2. Our disability to answer the Mind and Will of God, in all or any of the Obedience that he requireth, is in him only to be discovered. This indeed is a thing that many will not be acquainted with to this day. To teach a Man that he cannot do what he ought to do, and for which he condemns himself, if he do it not, is no easie Task. Man rises up with all his power against a conviction of impotency. Not to mention the proud conceits and expressions of the *Philosophers*<sup>a</sup>, how many that would be called Christians, do yet creep by several degrees, in the perswasion of a power of fulfilling the Law; and from whence indeed should Men have this knowledge that we have not power to keep the Law? Nature will not teach it, that is proud and conceited, and it is one part of its Pride, Weakness and Corruption, not to know it at all<sup>b</sup>. The Law will not teach it, for tho that will shew us what we have done amiss, yet it will not discover to us, that we could not do better; yea, by requiring exact obedience of us, it takes for granted, that such power is in us for that purpose; it takes no notice that we

<sup>a</sup> *Quia unusquisque sibi virtutem acquirit; nemo sapientum, de ea gratias Deo egit. Cicer.* <sup>b</sup> *Natura sic apparet vitiosa, ut hoc majoris vitii sit, non videre. Aug.*

have lost it, nor doth it concern it so to do. This then also lies hid in the Lord Jesus, *Rom. 8. 2, 3, 4.* *The Law of the spirit of life in Christ Jesus, hath made me free from the Law of Sin and Death.* For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us: The Law can bring forth no Righteousness, no Obedience, it is weak to any such purpose by reason of the flesh, and that corruption that is come on us; these two things are done in Christ, and by him. First, Sin is condemned as to its guilt, and we set free from that, the righteousness of the Law, by his Obedience, is fulfilled in us, who could never do it our selves: and Secondly, That Obedience which is required of us, his Spirit works it in us; so that that perfection of Obedience which we have in him, is imputed to us, and the sincerity that we have in Obedience is from his Spirit bestowed on us. And this is the most excellent Glass wherein we see our impotency, for what need we his perfect obedience to be made ours, but that we have not, cannot attain any? What need we his Spirit of Life to quicken us, but that we are dead in *Trespases and Sins?*

§. 29. 3. The Death of sin; sin dying in us, now in some measure whilst we are alive. This is a third Concernment of sin, which it is our wisdom to be acquainted with, and it is hid only in Christ. There is a twofold dying of sin. 1. As to the exercise of it in our mortal members. 2. As to the root principle, and power of it in our souls. The first indeed may be learned in part, out of Christ. Christless men, may have sin dying in them, as to the outward exercise of it. Mens bodies may be disabled for the service of their lusts, or the practice of them may not consist with their interest. Sin is never more alive, than when it is thus dying, But there is a dying of it as to the root, the principle of it, the daily decaying of the strength

power and life of it, and this is to be had alone in Christ. Sin is a thing that of it self, is not apt to *die*, or to decay, but to get *ground*, and strength, and life in the *subject* wherein it is, to eternity : prevent all its actual eruptions, yet its *Original* enmity against God will still grow. In Believers it is still *dying* and decaying untill it be utterly abolished. The opening of this *treasury* you have *Rom. 6. 3, 4, 5, 6. 7. &c.* Know you not, that as many of us as were baptized in Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into death that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection; knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. This is the design of the Apostle in the beginning of that Chap. not only to manifest whence is the principle and rise of our Mortification and the death of sins, even from the death and blood of Christ, but also the manner of sins continuance and dying in us, from the manner of Christs dying for sin: he was crucified for us, and thereby was sin crucified in us: he died for us, and the body of sin is destroyed that we should not serve sin: that as he was raised from the dead that death should not have dominion over him, so also are we raised from sin, that it should not have dominion over us. This wisdom is hid in Christ only. Moses at his dying day had all his strength and vigour, so have sin and the Law to all out of Jesus; at their dying day, sin is no way decayed. Now next to the receiving of the Righteousness prepared for us, to know this, is the chiefest part of our wisdom: to be truly acquainted with the principle of the dying of sin, to feel virtue and power flowing from the Cross of Christ to that purpose, to find sin crucified in us, as Christ was crucified for us, this is wisdom indeed, that is in him alone.

§. 30. 4. There is a glorious end whereunto sin is appointed

### Chap. III. *Communion with the Son Jesus Christ.* 133

pointed / and ordained, and discovered in Christ, that others are unacquainted withal. Sin in its own nature tends meerly to the *dishonour* of God ; the *debasement* of his Majesty, and the ruine of the *creature* in whom it is ; Hell it self is but the filling of wretched creatures, with the *fruit* of their own *devises*, *Prov.* 1. 31. *Jerem.* 17. 10. The Comminations and threats of God in the *Law*, do manifest one other end of it, even the Demonstration of the *Vindictive Justice* of God in measuring out unto it a meet recompence of reward. *2 Thes.* 1. 6. But here the *Law* stays (and with it all other light) and discovers no other use or end of it at all. In the Lord Jesus there is the *manifestation* of another, and more *Glorious* end ; to wit, the praise of God's glorious *Grace*, in the pardon and forgiveness of it. *Eph.* 1. 6. God having taken order in Christ, that that thing which tended meerly to his *dishonour*, should be managed to his Infinite *Glory* ; and that which of all things he desireth to Exalt ; even that he may be known and believed to be a *God Pardoning Iniquity, Transgression and Sin*, *Heb.* 8. 6, 7, 8, 9, 10, 11, 12, 13. To return then to this part of our Demonstration.

In the Knowledge of our selves in reference to our eternal condition, doth much of our *wisdom* consist. There is not any thing wherein ( in this depraved condition of nature ) we are more concerned, than sin : without a knowledge of *that*, we know not our selves, *Fools make a mock of sin*. A true saving knowledge of sins is to be had only in the Lord Christ : in him may we see the *desert* of our iniquities, and their *pollution* which could not be *born*, or expiated, but by his blood, neither is there any wholsom view of these but in Christ, in him and his *Cross*, is discovered our *universal impotency* either of *attoning Gods Justice* or *living up to his will* ; the death of sin is *procured* by, and *discovered* in the death of Christ ; as also the manifestation of the *riches of Gods Grace* in the pardoning thereof, a real and experimental acquaintance as to our selves, with all which, is our *wisdom* ; and it is that which



is of more value, then all the Wisdom of the World.

2. Righteousness is a second thing whereof the Spirit of Christ convinces the World, and the main thing that it is our *wisdom* to be acquainted withal. This all men are perswaded of ; that God is a most Righteous God ; ( That is a natural notion of God which *Abraham* insisted on *Gen.* 18. 35. *Shall not the Judge of all the world do right ?* ) They know that this is the *Judgement of God*, that they who commit such things are worthy of death, *Rom.* 1. 32. that it is a *Righteous thing* with him to recompense tribulation unto offenders, 2. *Thess.* 1. 6. he is a God of purer eyes then to behold iniquity *Hab.* 1. 13 and therefore the *ungodly* cannot stand in *Judgment*, *Psal.* 1. 5. Hence the great inquiry of every one, (who lies in any measure under the power of it,) convinced of *Immortality*, and the *Judgement* to come, is, concerning the *Righteousness* wherewith to appear in the presence of this *Righteous God*. This more or less they are *solicitous* about all their days ; and so as the Apostle speaks, *Heb.* 2. 15. *through the fear of death they are subject to bondage all their life*. They are perplexed with fears about the Issue of their *Righteousness*, least it should end in death and destruction.

Unto men set upon this *Inquiry*, that which first and naturally presents it self, for their *direction* and assistance, assuredly promising them a *Righteousness* that will abide the trial of God, provided they will follow its direction, is the *Law*. The *Law* hath many fair *pleas* to prevail with a *Soul* to close with it for a *Righteousness* before God. It was given out from God himself for that end and purpose ; it contains the whole obedience that God requireth of any of the sons of men ; it hath the promise of life annexed to it ; *do this and live* ; *the doers of the Law are justified* ; and if thou wilt enter into life keep the *Commandments* ; yea it is most certain that it must be wholly fulfilled, if we ever think to stand with boldness before God. This being some part of the plea of the *Law*, there is no man that seeks after *Righteousness* but one time or another attends

attends to it, and attempt its direction : many do it every day, who yet will not own that so they do. This then they set themselves about ; labouring to *correct* their lives, *amend* their ways, *perform* the dutys required, and so follow after a Righteousness according to the *prescript* of the Law. And in this course do many men continue long with much *perplexity* ; sometimes *hoping*, oftner *fearing*, sometimes ready to give quite *over*, sometimes *vowing* to continue, (their Consciences being no way satisfied ; nor Righteousness in any measure attained ) all their days : After they have wearied themselves, perhaps for a long season, in the *largeness* of their ways, they come at length, with *fear*, trembling and disappointment to that conclusion of the Apostle, *by the works of the Law no flesh is Justified* ; and with dread Cry, that if God mark what is *done amiss*, there is *no standing before him*. That they have this Issue the Apostle witnesseth ; *Rom. 9. 31, 32.* *Israel who followed after the Law of Righteousness, attended not to the Law of Righteousness, wherefore ? because they sought it not by faith, but as it were by the works of the Law :* it was not solely for want of *indeavour* in themselves that they were disappointed, for they *earnestly followed after the Law of Righteousness*, but from the nature of the thing it self, it would not bear it ; Righteousness was not to be obtained that way ; for saith the Apostle, *if they which are of the Law be heirs, faith is made void, and the Promise made of none effect, because the Law worketh wrath, Rom. 4. 14. 15.* The Law it self is now such as that it *cannot give life, Gal. 3. 21.* *If there had been a Law given which would have given life verily Righteousness should have been by the Law ;* and he gives the reason in the next v. why it could not give life, because the *Scripture concludes all under sin*, that is, *it is very true*, and the Scripture affirms it, that all men are *sinners*, and the Law speaks not one word to *sinners* but death and

α ΔΙΩΚΩΝ ΝΟΜΟΝ ΔΙΚΑΙΟΣΥΝΗΣ, ΔΙΚΑΙΟΣΥΝΗΝ ΨΕΥΔΕΙΣ ΣΥΝΑΙ. *μφο-*  
 μανθ. *παύεις ἡμᾶς.* *Rom. 5. 12.*

destruction, therefore the Apostle tells us plainly, that God himself *found fault with this* way of attaining Righteousness, Heb. 8. 7, 8. He complains of it, that is, he declares it *insufficient* for that End and Purpose.

§. 32. Now there are two considerations that discover unto men the vanity and *hopelesness* of seeking *Righteousness* in this path.

1. That they have *already sinned*, for *all have sinned and come short of the Glory of God*; Rom. 3. 23. <sup>a</sup> this they are sufficiently *sensible* of; that altho they could for the time to come, fulfil the whole Law, yet there is a *score*, a *reckoning*, upon them already, that they know not how to Answer for. Do they consult their guide, the Law it self, how they may be eased of the account that is past; it hath not *one word* of Direction or Consolation, but bids them prepare to *dy*; the sentence is gone forth, and there is no escaping.

2. That if all *former debts* should be *blotted out*, yet they are no way able for the *future*, to fulfil the Law; they can as well move the *earth* with a finger, as answer the *perfection* thereof; and therefore as I said, on this twofold account, they conclude that this labour is lost by *the works of the Law shall no flesh be justified*.

§. 33. Wherefore Secondly, being thus disappointed by the *severity* and *inexorableness* of the Law, men generally betake themselves to some other way, that may *satisfie* them as to those considerations, which took them off from their *former hopes*; and this for the most part, is, by fixing *themselves* upon some way of *Attonement* to satisfy God, and helping out the rest with hopes of Mercy. Not to insist on the ways of *Attonement* and expiation which the *Gentiles* had pitched on, nor on the many ways and inventions by works *satisfactory* of their own, *supererogations* of others, Indulgences, and Purgatory in the close, that the *Papists* have found out for this End and purpose, it is I say, proper to all convinced persons, as a-

bove, to seek for a *Righteousness*, partly by an endeavour to *satisfy* for what is past, and partly by hoping after *General Mercy*. This the Apostle calls a *seeking* for it, *as it were by the works of the Law*; Rom. 9. 32. *not directly, but as it were by the works of the Law*; making up *one thing* with another. And he tells us what Issue they have in this business, Chap. 10. 3. *Being ignorant of the Righteousness of God, and seeking to establish their own Righteousness, they were not subject to the Righteousness of God.* They were by it Enemies to the *Righteousness of God*. The ground of this going about to establish their *own Righteousness*, was that *they were ignorant of the righteousness of God*; had they known the *Righteousness of God*, and what exact conformity to his will he *requireth*, they had never undertaken such a fruitless business, as to have compassed it, *as it were by the works of the Law*: yet this, many will stick on a long time. Something they do, something they hope for; some old faults they will buy off with new obedience. And this pacifies their Consciences for a season, but when the *Spirit* comes to convince them of *Righteousness*, neither will this hold; wherefore,

3. The matter comes at length to this *Issue*: they look upon themselves under this twofold *qualification*: as

1. *Sinners*; obnoxious to the Law of God, and the curse thereof: so that unless that be *satisfied*, that nothing from thence shall ever be laid to their charge, it is altogether in vain, once to seek after an *appearance* in the presence of God.

2. As *Creatures*, made to a *supernatural* and *Eternal* End, and therefore bound to Answer the *whole mind* and will of God in the Obedience required at their hands. Now it being before *discovered* to them, that both these are beyond the *compass* of their own endeavours, and the *Assistance* which they have formerly rested on, if their *Eternal* condition be of any concernment to them, their *Wisdom* is, to find out a *Righteousness* that may Answer both these to the utmost.

Now



Now both these are to be had only in the Lord Christ, who is our *Righteousness*; This Wisdom, and all the Treasures of it, are hid in him.

1: He *Expiates* former iniquities, he *satisfies* for *sin*, and *procures* Remission of it, *Rom. 3. 24. 25. Being justified freely by his grace, thro the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation, thro faith in his blood, to declare his Righteousness for the remission of sins that are past, thro the forbearance of God. All we like sheep, &c. Isa. 35. 5, 6. In his blood we have redemption, the forgiveness of sins, Eph. 1. 7. God spared not him, &c. Rom. 8. 32.* This even *this alone* is our *Righteousness*, as to that first part of it which consists in the removal of the whole guilt of sin, whereby we are come short of the glory of God. On this Account it is, that we are assured, that none shall ever lay any thing to our charge, or condemn us, *Rom. 8. 31, 34.* there being *no condemnation to them that are in Christ Jesus, v. 1.* we are purged by the Sacrifice of Christ, so as to have *no more Conscience of sin,*

2. that is, troubles in Conscience about it. This *Wisdom* is hid only in the Lord *Jesus*; in him alone is there an *Attonement* discovered: and give me the *Wisdom* which shall cut all scores concerning sin, and let the world take what remains. But.

2. There is yet something more required: it is not enough that we are not guilty. We must also be *Actually Righteous*: not only *all sin* is to be answered for, but all *Righteousness* is to be fulfilled; by taking away the guilt of sin, we are as persons *innocent*, but something more is required to make us to be considered as persons *obedient*. I know nothing to teach me that an *innocent* persons shall go to heaven, be rewarded, if he be no more but so. *Adam* was *innocent* at his first *Creation*, but he was to *do this*, to keep the *Commandments* before he entered into life, he had no Title to Life by Innocency. This then moreover is required, that the *whole Law* be fulfilled, and all the *Obedience* performed that God requires at our hands. This is the Souls second inquiry, and it finds a resolution only in

in the Lord Christ ; for if when we were enemies we were reconciled to God by the death of his Son ; much more being reconciled, we shall be saved by his life, Rom. 5. 10. his Death reconciled us, then are we saved by his Life. The actual Obedience which he yielded to the whole Law of God, is that Righteousness whereby we are saved, If so be we are found in him, not having our own righteousness which is of the Law, but the righteousness which is of God by Faith, Phil. 3. 9. This I shall have occasion to handle more at large.

To return then. It is not, I suppose, any difficult task to persuade Men convinced of *Immortality* and *Judgment to come*, that the main of their *Wisdom* lies in this, even to find out such a *righteousness* as will accompany them for ever, and abide the *severe Trial* of God himself. Now all the *Wisdom* of the World is but folly, as to the discovery of this thing. The utmost that *Mans Wisdom* can do, is but to find out most *wretched, burthensome, vexatious* ways of perishing eternally. All the treasures of this *Wisdom* are hid in Christ, He of God is made unto us *Wisdom and Righteousness*, 1 Cor. 1. 30.

§. 34. 3. Come we to the last thing which I shall but touch upon, and that is *Judgment* : The true *Wisdom* of this also is hid in the Lord Christ ; I mean in particular, that *Judgment that is for to come* ; so at present I take the Word in that place. Of what concernment this is to us to know, I shall not speak ; It is that, whose *influence* upon the Sons of Men, is the Principle of their *discriminating* themselves from the Beasts that perish. Neither shall I insist on the *obscure intimations* of it<sup>b</sup>, which are given by the present proceedings of Providence in governing the World, nor that greater *light* of it which shines in the Threats and Promises of the Law. The

a *Cæsar hæc disserit, credo falsa existimans ea quæ de inferis memorantur, diverso itinere malos a bonis loca tetra, inculta sæda atque formidolosa habere* : Cato apud Salust. bell. Catil. Plat. in Phæd. b *Devenere locos lætos, & amana vieta. Fortunatorum nemorum, sedesque beatæ, &c.* Virg. Æn. 6.

*Wisdom* of it, is in two regards, hid in the Lord Jesus;  
1. As to the *Truth* of it: 2. As to the *Manner* of it.

1. For the *Truth* of it; and so in and by him it is confirmed, and that two ways, 1. By his *Death*. 2. By his *Resurrection*.

1. By his *Death*. God in the *Death* of Christ, punishing and condemning *sin in the flesh* of his own Son, in the sight of Men, Angels and Devils, hath given an abundant assurance of a *righteous* and *universal Judgment* to come; wherefore, or upon what account imaginable, could he be induced to lay such *load* on him, but that he will reckon one day with the Sons of Men for all their Works, ways and walkings before him? The *Death* of Christ is a most *solemn Exemplar* of the last Judgment. Those who own him to be the Son of God, will not deny a Judgment to come.

2. By his *Resurrection*, *Acts* 17. 31. He hath given Faith and Assurance of this thing to all, by raising Christ from the Dead, having appointed him to be the Judge of all, in whom, and by whom he will judge the *World in righteousness*. And then

Lastly, For the *Manner* of it; That it shall be by him who hath loved us, and given himself for us, who is himself the *Righteousness* that he requires at our hands; and on the other side, by him who hath been in his *Person, Grace, Ways, Worship, Servants*, reviled, despised, contemned by the Men of the World, which holds out unspeakable consolation on the one hand, and terrour on the other; so that the *Wisdom* of this also is hid in Jesus Christ.

And this is the Second Part of our First Demonstration. Thus the knowledge of our Selves in reference to our supernatural end, is no *small portion of our Wisdom*. The things of the greatest Concernment hereunto, are *Sin, Righteousness* and *Judgment*. The *Wisdom* of all which is alone hid in the Lord Jesus Christ, which was to be proved.

§. 35. 3. The 3<sup>d</sup> part of our *Wisdom* is to *walk with God*; now that one may *walk with another*, Five things are required. 1. *Agreement*, 1. *Acquaintance*, 3. *Strength*, 4. *Boldness*. 5. An aiming at the same End. And all these, with the *Wisdom of them*, are hid in the Lord Jesus.

1. *Agreement*. The Prophet tells us, that *two cannot walk together unless they be agreed*, *Amos. 3. 3.* Until *Agreement* be made there is no *communion*, no walking together, God and man, by nature (or whilst man is in the state of nature) are at the *greatest enmity*; He declares nothing to us but *wrath*, whence we are said to be the *Children of it*, that is, born *obnoxious* to it, *Ephes. 2. 3.* and whilst we remain in that condition, *the wrath of God abideth on us*, *Joh. 3. 36.* All the discovery that God makes of himself unto us, is, that he is *unexpressibly provoked*, and therefore preparing *wrath* against the *day of wrath*, and the *Revelation of his Righteous Judgments*: the *Day of his and sinners meeting*, is called the *day of wrath* *Rom. 2. 5, 6.* Neither do we come short in our *enmity* against him, yea we *first* began it, and we continue longest in it. To express this *Enmity*, the Apostle tells us, that our very *minds* the *best part* of us, are *Enmity against God*, *Rom. 8. 7, 8.* and that we neither *are*, nor *will*, nor *can* be subject to him, our *Enmity* manifesting it self by *Universal Rebellion* against him, what ever we do that seems otherwise, is but *hypocrisy* or *flattery*, yea it is a part of this *Enmity* to lessen it. In this state the *Wisdom* of walking with God must needs be most remote from the soul; He is (°) *light*, and in him is no *darkness* at all: we are *darkness*, and in us there is no *light* at all. He is *life*, a *living God*; we are *dead*, dead sinners, dead in *trespasses and sin*: He is *Holiness* and glorious in it; we wholly *defiled*, an *abominable thing*; he is *Love*, we full of *hatred*, *hating* and being *hated*. Surely this is no foundation for *agreement*, or upon that, of walking together

or *Joh. 1. 5. Joh. 1. 5. Ephes. 5. 8, Ephes. 2. 3. Exod. 15. 11. 1 Joh. 4. 8. Tit. 3. 3.*



nothing can be more remote than this *frame* from such a condition. The foundation then of this, I say, is *laid* in Christ, hid in Christ ; He saith the Apostle, is our *peace*, he hath made *peace* for us, *Ephes. 2. 14. 15.* he *slew* the *Enmity*, in his own *body* on the Cross *v. 16.*

1. He takes out of the way the *cause* of the *enmity* that was between *God* and *us* ; *Sin* and the curse of the *Law*, *Dan. 9. 24.* He makes an *end* of *sin* ; and that by making *Attonement* for *iniquity* ; and he blotteth out the hand writing of *Ordinances*, *Col. 2. 24.* redeeming us from the *Curse* by being made a *Curse* for us, *Gal. 3. 13.*

2. He destroys him who would continue the *enmity*, and make the breach wider. *Heb. 2. 14* through death he destroyed him that had the power of death, that is, the *Devil* : and *Col. 2. 13.* spoiled principalities and powers.

3. He made *Reconciliation* for the sins of the People, *Heb. 2. 17.* he made by his blood an *Attonement* with God, to turn away that wrath which was due to us, so making *peace* : hereupon God is said to be in Christ, *reconciling* the world unto himself, *2 Cor. 5. 19.* being reconciled himself, *v. 18.* he lays down the *enmity* on his part, and proceeds to what remains, to slay the *enmity* on our part, that we also may be reconciled : and this also

4. He doth ; for *Rom. 5. 11.* by our Lord Jesus Christ we do receive the *Attonement*, accept of the peace made and tendered, laying down our *enmity* to God, and so confirming an agreement betwixt us in his blood. So that through him we have an access unto the Father, *Ephes. 2. 18* Now the whole wisdom of this Agreement, without which there is no walking with God, is hid in Christ : out of him God on his part is a consuming fire : we are as stubblefully dry, yet setting our selves in battel array against that fire ; if we are brought together, we are consum'd. All our approachings to him out of Christ, are but to our detriment : in his blood alone have we this Agreement : and let not any of us once suppose that we have taken any step in the paths of God, with him, that any one duty

is accepted, that all is not lost as to Eternity, if we have not *done* it, upon the account hereof.

§. 36. 2. There is required *Acquaintance* also to walking together. Two may *meet together* in the same way, and have no quarrel *between them*, no *enmity*, but if they are meer *strangers* one to another, they *pass by*, without the least *Communion* together. It doth not suffice that the *Enmity* betwixt God and us be taken away, we must also have *acquaintance* given us with him: Our not knowing of him is a *great cause* and a *great part* of our *enmity*. Our understandings are *darkned*, and we are *alienated from the life of God*, &c *Ephes. 4. 18.* This also then must be added, if we ever come to *walk with God*, which is our *Wisdom*. And this also is *hid* in the Lord Christ, and comes forth from him. It is true there are *sundry* other means, as his *Word*, and his *Works*, that God hath given the Sons of men, to make a *discovery* of himself unto them, and to give them some acquaintance with him, that as the Apostle speaks, *Act. 17. 27 They should seek the Lord, if haply they might find*; but yet as that knowledge of God, *which we have* by his *works*, is but very weak and imperfect, so that which we have by the *Word*, the letter of it, by reason of our *blindness*, is not saving to us if we have no other help: for tho that be light as the Sun in the firmament, yet if we have no *eyes* in our heads, what can it avail us? No saving acquaintance with him, that may direct us to walk with him can be obtained. This also is hid in the Lord Jesus, and comes forth from him: 1 *Joh. 5. 20. He hath given us this understanding, that we should know him that is true*: all other light whatever without his giving us an understanding, will not do it. He is the *true light*, which *lighteth* every one that is enlightened *Joh. 1, 5. Luk. 24. 45. he opens our understandings* that we may understand the Scriptures; none hath known God at any time, *but he hath revealed him*, 1 *Joh. 18. God dwells in that light which no man can approach unto*, 1 *Tim. 6. 26. None hath ever had any such*  
*acquaintance*

*acquaintance* with him, as to be said to have *seen* him, but by the *Revelation* of Jesus Christ. Hence he tells the Pharisees, that notwithstanding all their great knowledge which they pretended, indeed they had *neither heard the voice of God at any time, nor seen his shape*, Job. 5. 37. they had no manner of *spiritual acquaintance with God*, but he was unto them as a *man whom they had never heard, nor, seen*. There is no acquaintance with God, as love, and full of Kindness, Patience, Grace and pardoning Mercy, on which knowledge of him alone we can walk with him, but only in Christ; but of this fully before. This then also is hid in him.

3. There must moreover be a *way* wherein we must walk with God: God did at the beginning assign us a *path to walk* in with him: even the path of *Innocency* and exact *Holiness* in a *Covenant of works*. This path by sin, is so filled with *thorns and briers*, so stopped up by curses and wrath, that no flesh living can take one step in that path: a *new way* for us to walk in, must be found out, if ever we think to hold *communion* with God. And this also lies upon the former account. It is hid in Christ: All the world cannot, but *by and in him*, discover a path, that a man may walk one step with God in. And therefore the holy Ghost tells us, that Christ hath *consecrated, dedicated* and set apart for that purpose, a *new and living way* into the holiest of all, Heb. 10. 20. a *new one*, for the first *old one* was useless, a *living one*, for the other is *dead*: therefore saith he v. 22. *let us draw near*, having a way to walk in, let us draw near. And this way that he hath prepared is no other but himself, Joh. 14. 5. in answer to them, who would go to the *Father*, and hold *Communion* with him, he tells them, *I am the way, and no man cometh to the Father, but by me*. He is the *medium* of all Communication between God and us: In him we *meet*, in him we *walk*: all influences of *Love, Kindness, Mercy*, from God to us, are through him; all our returns of *Love, Delight, Faith, Obedience* unto God, are all through him. He being that

one

*one way*, God so often promiseth his people : and it is a glorious way, *Isa.* 35. 8. an *high way*, a way of *Holiness*, a way that none can err in, that once enter it ; which is further set out, *Isa.* 42. 16. All other *ways*, all paths but this, go down to the *chambers* of death : they all lead to walk *contrary* to God.

§. 38. 4. But suppose all this, that *Agreement* be made, *Acquaintance* given, and a way provided, yet if we have no *Strength* to walk in that way, what will all this avail us? This also then must be added, Of our selves we are of no *strength*, *Rom.* 5. 6. poor weaklings, not able to go a *step* in the ways of God : when we are set in the way either we *throw* our selves down, or *Temptations* cast us down ; and we make no progress : and the Lord Jesus tells us plainly, that *without him we can do nothing*, *John* 15. 5. not *any thing* at all, that shall have the least acceptance with God. Neither can all the creatures in Heaven and Earth yeild us the least assistance. Mens contending to do it in their *own power*, comes to nothing : This part of this *Wisdom* also is hid in Christ. All *strength* to walk with God, is *from him* ; *I can do all things through Christ that strengthneth me*, saith Saint Paul, *Phil.* 4. 12. who denies that of our selves we have any *sufficiency*, *2 Cor.* 3. 5. We that can do *nothing* in our selves, we are such weaklings can do *all things* in Jesus Christ, as *Giants* ; and therefore in *him*, we are, against all oppositions in our way, *more than Conquerours*, *Rom.* 8. 37. and that because *from his fullness*, we receive *Grace for Grace*, *Joh.* 1. 16. From him have we the *Spirit* of life and power, whereby, he bears us, as on *Eagles wings* *swiftly*, *safely*, in the paths of walking with God. Any *step* that is taken in any way, by strength that is not immediately from Christ, is one step towards Hell. He first takes us by the *arm* and teaches us to go until he leads us on to *perfection*. He hath *milk* and *strong meat* to feed us, he *strengthens* us with all might, and is with us in our *running* the race that is set before us. But yet,



§ 39. 5. Whence should we take this *Confidence* as to walk with God; even our God, who is a *consuming fire*<sup>a</sup>? Was there not such a *dread* upon his people of old, that it was *taken* for granted among them, that if they *saw* God, at any time, it was not to be endured, *they must die*? Can any but with extream *horror*, think of that *dreadful appearance*, that he made unto them of old upon Mount *Sinai*; until *Moses* himself who was their Mediator, said *I exceedingly fear, and quake*, Heb. 12. 21. and all the people said, *let not God speak with us, lest we die*? Exod. 20. 19. Nay, tho men have *apprehensions* of the Goodness and kindness of God, yet upon any discovery of his *Glory*, how do they *tremble* and are filled with dread and astonishment? Hath it not been so with the *choicest of his Saints*, *Hab* 3. 16. *Isa*. 6. 5. *Job* 42. 5. 6. whence then, should we take to our selves this *boldness* to walk with God? This the Apostle will inform us in *Heb*. 10. 19. it is *by the Blood of Jesus*; so *Ephes*. 3. 12. *In him we have boldness, and access with confidence*, not standing afar off, like the *People* at the giving of the *Law*, but *drawing nigh* to God with *boldness*; and that upon this account. The dread and terror of God, entred by *Sin*. *Adam* had not the least thought of *hiding* himself until he had sinned. The guilt of *sin* being on the Conscience, and this being a *common notion* left in the hearts of all, that God is a most Righteous revenger thereof; this fills men with dread and horror at an apprehension of his presence, *fearing* that he is come to call their *sins* to remembrance. Now the Lord *Jesus* by the *Sacrifice* and *Attonement* that he hath made, hath taken away this *Conscience of sin*; that is, a dread of revenge from God, upon the account of the *guilt* thereof. He hath removed the *slaying sword* of the *Law*, and on that account gives us *great boldness* with God; discovering him unto us now, no longer as a *revenging Judge*, but as a *tender, merciful, and reconciled Father*. Moreover whereas there is on us by nature a *Spirit of Bondage*, fill-

<sup>a</sup> *Heb*. 12. 31.

ing us with innumerable tormenting fears, he takes it away, and gives us the *Spirit of Adoption*, whereby we cry *Abba Father*, and behave our selves with Confidence and gracious boldness as Children: for where the *Spirit of God is*, there is *Liberty*, 2. Cor. 3. 17. That is, a freedom from all that dread and terrour which the Administration of the Law brought with it, Now as there is no sin that God will more *severely revenge* then any boldness that man takes with him out of Christ, so there is no grace more acceptable to him than that *boldness*, which he is pleased to *afford* us in the blood of Jesus. There is then.

§. 40. 6. But one thing more to add, and that is, that two cannot walk together, unless they have the *same design in hand*, and aim at the same *End*; this also in a word, is given us in the Lord Jesus. The End of God is the *advancement of his own Glory*: None can aim at this end, but only in the Lord Jesus. The sum of all is, that the whole *Wisdom of our Walking* with God, is hid in Christ, and from him only to be obtained, as hath been manifest by an enumeration of particulars

§. 41. And so have I brought my first Demonstration of what I intended unto a close, and manifested that all *true wisdom and knowledge* is laid up in, and laid out by the Lord Jesus; and this by an *Induction* of the chief particular Heads of those things wherein confessedly our Wisdom doth consist; I have but one more to add, and therein I shall be brief.

*Secondly*, Then I say, this Truth will be further manifested by the consideration of the insufficiency and vanity of any thing else that may lay *claim*, or pretend to a title to *Wisdom*.

There be *Two* things in the World, that do pass under this account, The one is *Learning or Literature*; 1. *Skill and knowledge of Arts, Sciences, Tongues*, with the knowledge of the things that are past. 2. *Prudence and Skill* for the management of our selves in reference to others, in *Civil Affairs*, for Publick Good, which is much the

*fairest flower* within the Border of Natures Garden. Now concerning both these, I shall briefly evince ;

1. That they are utterly *insufficient* for the compassing and obtaining of those *particular Ends* whereunto they are designed.

2. That both of them in *conjunction*, with their utmost improvement, cannot reach the true *general end* of Wisdom ; both which Considerations will set the Crown in the Issue upon the Head of Jesus Christ.

§. 22. Begin we with the First of these, and that as to the *First* particular. *Learning* it self, if it were all in one Man, is not able to compass the *particular end* whereto it is designed, which writes *Vanity* and *Vexation* upon the Forehead thereof.

The *particular end* of *Literature* (tho not observ'd by many ; Mens eyes being fixed on false ends, which compels them in their progress *aberrare a scopo* ; ) is none other, but to *remove* some part of that *Curse* which is come upon us by sin. *Learning* is the product of the Souls struggling with the *Curse* for Sin. *Adam* at his First Creation, was compleatly furnished with all that *knowledge* ( excepting only things not then in *being*, neither in *themselves*, nor any *natural* Causes, as that which we now call *Tongues*, and those things that are the subject of *Story* ) as far as it lies in a needful tendency to the utmost end of Man, which we now press after. There was no *streitness*, much less *darkness* upon his *understanding*, that should make him sweat for a way to *improve*, and make out those general *conceptions* of things which he had. For his knowledge of *Nature*, it is manifest from his imposition of *suitable names* to all the Creatures (the particular Reasons of the most of which to us are lost) wherein from the Approbation given of his *nomination* of things in the Scripture, and the significancy of what yet remains evident, it is most *apparent*, it was done upon a clear acquaintance with their Natures. Hence *Plato* could observe that he was most wise that first imposed Names on things, yea had more than

than Human Wisdom. Were the wisest Man living, yea a general Collection of all the *Wise Men* in the World, to make an *Experiment* of their Skill and Learning, in giving Names to all living Creatures suitable to their Natures, and expressive of their Qualities, they would quickly perceive the loss they have incurred. *Adam* was made perfect for the whole end of ruling the Creatures, and living to God, for which he was made; which, without the knowledge of the *Nature* of the one, and the *Will* of the other, he could not be. All this being lost by sin, a *multiplication of Tongues* also being brought in as a Curse for an after Rebellion, the whole design of *Learning* is but to disentangle the Soul from this Issue of Sin. Ignorance, Darkness and Blindness is come upon the Understanding; acquaintance with the Works of God, *spiritual* and *natural* is lost; strangeness of Communication is given by *multiplication of tongues*. Tumultuating of Passions and Affections, with innumerable darkning Prejudices are also come upon us. To remove and take this away, to disentangle the Mind in its reasonings, to recover an acquaintance with the Works of God, to subduct the Soul from under the effects of the Curse of *Division of Tongues*, is the aim and tendance of Literature. This is the *aliquid quo tendit*. And he that hath any other aim in it, *passim sequitur eorum testaque lutoque*. Now not to insist upon that *vanity and vexation of Spirit*, with the innumerable evils wherewith this enterprize is attended, this is that I only say, it is in it self no way sufficient for the attainment of its end, which writes *vanity* upon its Forehead with Characters not to be obliterated. To this purpose, I desire to observe these two things.

§. 43. 1. That the knowledge aimed at to be recovered, was given unto Man in order to his *walking with God*, unto that *supernatural end* whereunto he was appointed. For after he was furnished with all his Endowments, the Law of Life and Death was given unto him, that he might know wherefore he received them. Therefore knowledge



in him was spiritualiz'd and sanctify'd, even that knowledge which he had by *Nature*, in respect of its Principle and End, was spiritual.

2. That the loss of it, is part of that Curse which was inflicted on us for Sin. Whatever we come short in of the State of the First Man in Innocency, whether in loss of good, or addition of evil, it is all of the *Curse* for Sin. Besides, that Blindness, Ignorance, Darkness, Deadness, which is every where ascribed to us in the State of *Nature*, doth fully comprize that also whereof we speak.

§. 44. On these two Considerations it is most apparent, that *Learning* can no way, of it self, attain the end it aimeth at. For

1. That *Light* which by it is discovered (which the Lord knows is very *little, weak, obscure, imperfect, uncertain, conjectural*, for a great part only enabling men to quarrel with, and oppose one another, to the Reproach of Reason, yet I say, that which is attain'd by it) is not in the least measure by it *spiritualized*, or brought into that order of living to God, and with God, wherein at first it lay. This is wholly beyond its reach. As to this end, the Apostle assures us, that the utmost Issue that Men come to, is Darkness and Folly, *Rom. 1. 21, 22.* Who knows not the profound enquiries, the *subtle Disputations*, the acute Reasonings, the admirable Discoveries of *Socrates, Plato and Aristotle* and others? What, as to the purpose in hand, did they attain by all their Endeavour and Studies? *ἐμωρανθησαν* says the Apostle, *they became fools.* He that by general consent, bears the Crown of Reputation for Wisdom from them all, with whom to have lived was counted an inestimable happiness, died like a Fool, sacrificing a Cock to *Æsculapius*. And another, that *Jesus Christ alone is the true light that lighteth us, John 1. 9.* And there is not any that hath any *true light* but what is immediately from him. After all the Learning of Men, if they have nothing else, they are still *natural men, and perceive not the things of God.* Their light is still but *darkness,*

*ness*, and how great is that *darkness*? It is the Lord Jesus alone who is *anointed to open the eyes of the blind*. Men cannot spiritualize a Notion, nor lay it in any order, to the *glorifying of God*. After all their *indeavours* they are still *blind and dark*, yea *darkness it self*, knowing nothing as they should. I know how the Men of these Attainments are apt to say, *Are we blind also?* with great contempt of others; but God hath blasted all their *Pride*; where (saith he) *is the wise?* where the *Scribe*, &c. 1 Cor. 1.20. I shall not add what *Paul* hath further cautioned us to the seeming condemning of *Philosophy*, as being fitted to make *spoil of souls*; nor what *Tertullian*, with some other of the Ancients, have spoken of it; being very confident, that it was the *abuse*, and not the true *use* and advantage of it, that they opposed. But

2. The *darkness* and *ignorance* that it strives to remove, being come upon us as a *Curse*, it is not in the least measure, as it is a *Curse*, able to remove it or take it away. He that hath attained to the greatest height of *Literature*, yet if he hath nothing else, if he have not *Christ*, is as much under the *curse of blindness, ignorance, stupidity, dulness*, as the poorest, silliest soul in the World. The *Curse* is only removed in him who was made a *curse for us*. Every thing that is *penal* is taken away only by him, on whom all our sins did meet in a way of punishment, yea upon this Account. The more Abilities the Mind is furnished withal, the more it closes with the *Curse*, and strengthens it self to act its enmity against God. All that it receives doth but help it to set up *high thoughts and imaginations* against the Lord Christ. So that this *knowledge* comes short of what in particular it is designed unto, and therefore cannot be that *solid Wisdom* we are enquiring after.

a *Hæreses à Philosophia subornantur: inde Æones, formæ, & nescio quæ, Trinitas hominum apud Valentinum, Platonicus fuerat; inde Marcionis Deus melior de tranquillitate; à stoicis venerat: & ubi anima interi-re dicatur, ab epicureis observatur, & ut carnis restitutio negetur, de una omnia Philosophorum schola sumitur—quid ergo Athenis & Hierosolimis? quid Academiæ & Ecclesiæ? quid Hæreticis & Christianis? nostra institu-tione &c.* Tertul. de præf. ad Hæret.

§. 45. There be sundry other things whereby it were easie to blur the countenance of this Wisdom, and from its intricacy, difficulty, uncertainty, unsatisfactoriness, betraying its followers into that which they most profess to avoid Blindness and Folly, to write upon it *vanity and vexation of spirit*. I hope I shall not need to add any thing to clear my self for not giving a due esteem and respect unto *Literature*, my intendment being only to cast it down at the Feet of Jesus Christ, and to set the Crown upon his Head.

2. Neither can the *Second part* of the *choicest Wisdom* out of Christ attain the peculiar end whereunto it is appointed; and that is *Prudence* in the *management* of Civil Affairs, than which no *perishing* thing is more Glorious, nothing more useful for the common good of humane kind. Now the *immediate* End of this prudence is to keep the *rational world* in bounds and order, to draw circles about the Sons of men, and to keep them from passing their allotted bounds and limits, to the mutual disturbance and destruction of each other. All manner of trouble and disturbance ariseth from *irregularity*; one Man breaking in upon the *Rights, Usages, Interests, Relations of another*, sets this World at variance. The Sum and aim of all *Wisdom* below, is, to cause all things to move in their proper Sphere, whereby it would be impossible there should be any more interfering, than is in the Celestial Orbs, notwithstanding all their divers and various Motions; To keep all to their own allotments, within the compass of the lines that are *fallen unto* them, is the special end of this wisdom.

Now it will be a very easie task to demonstrate, that all Civil Prudence whatever, (besides the vexation of its attainment, and loss being attained) is no way able to compass this end. The present condition of affairs throughout the World, as also that of *former ages*, will abundantly testify it, but I shall further discover the vanity of it for this End, in some few Observations; and the.

1. First is, That through the *Righteous Judgment* of God lopping off the top flowers of the *pride of men*, it frequently comes to pass, that those who are furnished with the greatest *Abilities* in this kind, do lay them out to a direct contrary *End*, unto that which is their proper natural tendency and aim. From whom (for the most part) are all the *commotions* in the World; the breaking of Bounds, setting the whole Frame of Nature on Fire; is it not from such men as these? Were not men so wise, the World perhaps would be *more quiet*, when the end of Wisdom is to keep it in quietness. This seems to be a *curse* that God hath spread upon the Wisdom of the World in the most in whom it is, that it shall be employed in *direct opposition* to its proper end.

2. That God hath made this a constant *path* towards the advancement of his own Glory; even to leaven the *Wisdom* and the *counsels* of the wisest of the Sons of Men, with *folly* and *madness*, that they shall in the depth of their *policy* advise things for the compassing of the ends they do propose, as unsuitable as any thing that could proceed out of the mouth of a *Child* or a fool, and as directly tending to their own disappointment and ruine as any thing that could be invented against them. *He destroys the wisdom of the wise, and brings to nothing the understanding of the prudent*, 1 Cor. 1. 19. This he largely describes, *Isa.* 19. 11. 12, 13, 14. *drunkenness* and *staggering* is the Issue of all their wisdom: and that upon this account, the Lord gives them the spirit of giddiness. So also *Job* 5. 12, 13, 14. They meet with *darkness* in the day time: when all things seem clear about them, and a man would wonder how men should miss their way, then will God make it darkness to such as these; so *Psal.* 33. 10. Hence God as it were sets them at work, and undertakes their disappointment, *Isa.*

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*Isthuc est sapere, non quod ante pedes modo est, Videre, sed etiam illa quæ futura sunt, Prospicere. Teren. Adelp. Isa. 29. 14. 47. 10. Jerem. 49. 7. Obad. 8.*



8, 9, 10. *Go about your Counsels* saith the Lord, and I will take order that it shall come to nought. And *Psal.* 2. 3  
 4. When men are deep at their plots and contrivances, God is said to have them in *derision*, to laugh them to scorn: seeing the poor worms industriously working out their own ruine. Never was this made more clear, than in the days wherein we live; scarcely have any wise men been brought to destruction, but it hath evidently been through their own folly: neither hath the *wisest council* of most, been one jot better than madness.

3. That this *wisdom* which should tend to universal quietness, hath almost constantly given universal disquietness unto themselves, in whom it hath been most eminent. In much wisdom is much grief, *Ecles.* 1. 18. And in the Issue, some of them have made *away* with themselves, as *Ahitophel*; and the most of them have been violently dispatched by others. There is indeed no end of the folly of this wisdom. The great men of the world carry away the reputation of it, really it is found in few of them. They are for the most part common events, whereunto they contribute not the least mite, which are ascribed to their care, vigilancy and foresight. Mean men that have learned to adore what is above them, reverence the meeting and conferences of those who are in Greatness and Esteem. Their weakness and folly is little known; where this wisdom hath been most eminent, it hath dwelt so close upon the borders of Atheism, been attended with such falseness and injustice, that it hath made its possessors, wicked and infamous.

I shall not need to give any more instances to manifest the insufficiency of this wisdom for the attaining of its own peculiar, and immediate End. This is the vanity of any thing whatever, that it comes short of the mark it is directed unto. It is far then from being true and solid Wisdom, seeing on the forehead thereof you may read disappointment.

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*Prudens futuri temporis exitium Caliginosa nocte premit Deus, Riderque  
 & mortalis ultra Fas trepidat. Horat.* And

And this is the first Reason why true Wisdom cannot consist in either of these, because they come short even of the particular and immediate ends they aim at. But

§. 48. 2. Both these in conjunction with their utmost improvement, are not able to reach the true, general end of Wisdom. This Assertion falleth under an easie Demonstration; and it were a facile thing to discover their disability and unsuitableness for the true end of Wisdom; but it is so professedly done by him who had the largest portion of both of any of the Sons of Men (*Solomon* in his Preacher) that I shall not any further insist upon it.

To draw then unto a close; If true and solid Wisdom is not in the least to be found amongst these; if the Pearl be not hid in this Field, if these two are but vanity and disappointment, it cannot but be to no purpose to seek for it in any thing else below; these being amongst them incomparably the most excellent, and therefore with one accord let us set the Crown of this Wisdom on the Head of the Lord Jesus.

Let the Reader then in a few words take a view of the Tendency of this whole Digression, *Of the Excellency of, and Communion with Jesus Christ the Son*, To draw our hearts to the more chearful entertainment of, and delight in the Lord Jesus, which is the aim thereof.

If all Wisdom be laid up in him, and by an interest in him only to be attained; if all things beside him, and without him, that lay claim thereto, are Folly and Vanity; let them that would be wise learn where to repose their souls.

#### CHAP. IV.

*Of Communion with Christ in a Conjugal Relation in respect of consequential Affections. His delight in his Saints first insisted on, Isa. 62. 5. Cant. 3. 11. Prov. 8. 21. Instance of Christs delight in Believers. He reveals his whole heart to them, John 15. 14, 15. Himself, 1 John 14. 21. His King-*

*Kingdom. Enables them to communicate their mind to him, giving them Assistance; being to them a Way; qualifying them with boldness, Rom.8.26,27. The Saints delight in Christ; this manifested, Cant.2.7. Chap.8.6. & chap.3. 1,2,3,4,5. Opened. Their delight in his Servants and Ordinances of Worship for his sake.*

§.1. **T**HE Communion begun, as before declared, between Christ and the Soul, is in the next place carried on by suitable consequential Affections; Affections suiting such a relation. Christ having given himself to the Soul, loves the Soul; and the Soul having given it self unto Christ, loveth him also. Christ loves his own, yea he loves them to the end, John 13.1. and the Saints they love Christ, they love the Lord Jesus Christ in sincerity, Eph. the last.

Now the love of Christ wherewith he follows his Saints consists in these four things :

1. *Delight.*
2. *Valuation.*
3. *Pity or Compassion.*
4. *Bounty.*

The love also of the Saints unto Christ may be referred to these Four Heads :

1. *Delight.*
2. *Valuation.*
3. *Chastity.*
4. *Duty.*

Two of these are of the same kind, and two distinct; as is required in this Relation, wherein all things stand not on equal terms.

§. 3. The first thing on the part of Christ is Delight. Delight is the flowing of Love and Joy; the rest and complacence of the Mind in a suitable, desirable Good enjoyed. Now Christ delights exceedingly in his Saints, *As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee, Isa.62.5.* hence he calleth the day of his  
*Esponsals,*

*Espousals*, the day of the *gladness of his heart*, Cant.3.11. It is known that usually this is the most immixed delight that the Sons of Men are in their Pilgrimage made partakers of. The Delight of the Bridegroom in the day of his *Espousals* is the height of what an expression of delight can be carried unto. This is in Christ answerable to the Relation he takes us into. His heart is glad in us without sorrow. And every day whilst we live is his Wedding-Day. It is said of him, Zeph. 3. 17. *The Lord thy God in the midst of thee* (that is dwelling amongst us, taking our Nature, John 1.14.) *is mighty, he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing*; which is a full description of delight in all the parts of it; joy and exaltation, rest and complacency. *I rejoiced* (said he) *in the habitable parts of the earth, and my delights were with the Sons of Men*, Prov.8.31. The thoughts of *Communion with the Saints* were the joy of his heart from Eternity. On the Compact and Agreement that was between his Father and him, that he should *divide a portion with the strong, and save a remnant for his inheritance*, his soul rejoiced in the thoughts of that pleasure and delight, which he would take in them, when he should actually take them into *Communion* with himself. Therefore in the preceeding verse it is said, *he was by him as ימין*, say we, *as one brought up with him*; *alumnus*; the Lxx render it *ἀγαπητός*; and the Latine, with most other Translations, *cuncta componens, or disponens*. The Word taken *actively*, signifies him whom another takes into his care to *breed up*, and disposeth of things for his advantage; so did Christ take us then into his care, and rejoiced in the thoughts of the execution of his trust. Concerning them he saith, *here will I dwell, and here will I make my habitation for ever*. For, *them hath he chosen for his Temple and his dwelling place, because he delighteth in them*. This makes him take them so nigh himself in every relation. As he is their God, they are his Temple. As he is a King, they are his Subjects; he is the King of Saints;



as he is a Head they are his Body, he is the *Head of the Church*; as he is the First-Born he makes them his *Brethren*; *He is not ashamed to call them brethren.*

§. 3. I shall choose out one particular from among many, as an Instance for the proof of this thing. And that is this, *Christ reveals his secrets, his mind unto his Saints, and enables them to reveal the secrets of their hearts to him.* An evident Demonstration of great Delight. It was *Sampson's* carnal delight in *Dalilah*, that prevailed with him to reveal unto her those things which were of greatest concernment unto him; he will not hide his mind from her, tho it cost him his life. It is only a Bosom-Friend unto whom we will un-bosom our selves. Neither is there possible a greater evidence of delight in close *Communion* than this, *That one will reveal his heart unto him whom he takes into society, and not entertain him with things common and vulgarly known.* And therefore have I chose this instance from amongst a *Thousand* that might be given of this delight of Christ in his Saints.

§. 4. He then *communicates his mind unto his Saints*, and unto them only; his *Mind*, the *Counsel of his Love*, the *thoughts of his heart*, the *purposes of his bosom* for our eternal good. His *mind*, the *ways of his Grace*, the *workings of his Spirit*, the *Rule of his Scepter*, and the *obedience of his Gospel*. All *Spiritual Revelation* is by Christ. *He is the true light that enlightneth every man that cometh into the world, John 1. 9.* He is the *day-spring*, the *day-Star* and the *Sun*. So that it is impossible any *Light* should be but in him; from him it is that the *secret of the Lord is with them that fear him*, and he shews them his *Covenant*, *Psal. 15. 14.* as he expresses it at large, *John 15. 14, 15.* *Ye are my friends if ye do whatsoever I command you<sup>a</sup>: Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends<sup>b</sup>, for all things that I*

<sup>a</sup> *Voluntatem Dei nosse quisquam desiderat, fiat amicus Deo: quia si voluntatem hominis nosse vellet cujus amicus non esset, omnes ejus impudentiam & stultitiam deriderent.* August. de Gen. Cont. Man. lib. 1. cap. 2.

<sup>b</sup> *Vox παῖς est subjecta materia, restrictionem ad doctrinam salutaris requirit.* Tarnov. in loc. have

have heard of my Father, I have made known unto you : He makes them as his friends and useth them as *friends*, as bosom friends, in whom he is *delighted*. He makes known all his mind unto them, every thing that his Father hath committed to him as Mediatour to be revealed, *Acts* 20. 24. And the Apostle declares how this is done, *1 Cor.* 2. 10. 11. *He hath revealed these things to us by his Spirit, for we have received him that we might know the things that are freely given to us of God.* He sends us his Spirit (as he promised) to make known his mind unto his Saints, and to lead them into all truth ; and thence the Apostle concludes, *we have known the mind of Christ*, *v.* 16. for he useth us as *friends*, and declareth it unto us, *John* 1. 18. There is not any thing in the heart of Christ wherein these his friends are concerned, that he doth not reveal to them. All his Love, his Good-will, the secrets of his Covenant, the paths of obedience, the Mystery of Faith is told them.

And all this is spoken in opposition to *unbelievers*, with whom he hath no *communion*. These know nothing of the mind of Christ as they ought, *the natural man receiveth not the things that are of God*, *1 Cor.* 2. 14. There is a wide difference between understanding the *Doctrine of the Scripture*, as in the Letter, and a true knowing the mind of Christ. This we have by *special unction* from Christ, *1 John* 2. 24. *we have an unction from the holy one, and we know all things.*

Now the things which in this *Communion* Christ reveals to them that he delights in, may be referred to these two Heads,

1. Himself.      2. His Kingdom.

1. Himself, *John* 14. 21. *He that loveth me shall be loved of my Father ; and I will love him, and will manifest my self unto him ; manifest my self in all my Graces, desirableness and loveliness ; he shall know me as I am, and such I will be unto him, a Saviour, a Redeemer, the chiefest of ten thousand.* He shall be acquainted with the true worth and value of the *Pearl of Price* : Let others look upon him as having neither *form nor comeliness*, as no way desirable.

He

He will manifest himself and his excellencies unto them in whom he is delighted, that they shall see him *altogether lovely*. He will vail himself to all the World, but the Saints with *open face* shall behold his Beauty and his Glory, and so be translated into the *Image of the same Glory*, as by the Spirit of the Lord, 2 Cor. 3. 14.

2. His Kingdom; they shall be acquainted with the Government of his Spirit in their hearts, as also with his Rule, and the Administration of Authority in his Word, and among his Churches.

Thus, in the first place doth he manifest his Delight in his Saints, he communicates his Secrets unto them. He gives them to know his Person, his Excellencies, his Grace, his Love, his Kingdom, his Will, the Riches of his Goodness, and the Bowels of his Mercy more and more, when the World shall neither see, nor know any such thing.

§. 6. He enables his Saints to communicate their mind, to reveal their Souls unto him, that so they may walk together as intimate Friends; Christ knows the minds of all. He knows what is in man, and needs not that any man testify of him, John 2.25. He searcheth the hearts and trieth the reins of all, Revel. 2.23. But all know not how to communicate their mind to Christ. It will not avail a man at all, that Christ knows his mind; for so he doth of every one whether he will or no; but that a Man can make his heart known unto Christ, this is consolation. Hence the Prayers of the Saints are Incense, Odors, Rev. 8.3. and those of others are Howling, cutting off a Dogs neck, offering of Swines blood, an Abomination unto the Lord, Hos. 7.14. Isa. 66.3. Prov. 28. 9.

Now Three things are required to enable a Man to communicate his heart unto the Lord Jesus.

1. Assistance for the work; for of our selves we cannot do it. And this the Saints have by the Spirit of Jesus, Rom. 8.26,27. Likewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings that cannot be uttered.

tored. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. All endeavours, all attempts for Communion with God, without the supplies of the Spirit of Supplications, without his effectual working in the heart, is of no value nor to any purpose. And this opening of our hearts and bosoms to the Lord Jesus is that wherein he is exceedingly delighted. Hence is that affectionate Call of his unto us, to be treating with him on this account, Cant. 2: 14. *O my Dove, that art in the secret places of the staires, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely.* When the Soul on any account is driven to hide it self, in any neglected condition, in the most unlikely place of abode, then doth he call for this communication of its self by Prayer to him, for which he gives the assistance of the Spirit mentioned.

§. 7. A Way whereby to approach unto God with our desires. This also we have by him provided for us, John 14. 5, 6. *Thomas saith unto Jesus, Lord we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, no man cometh unto the Father but by me.* That way which we had of going unto God at our Creation, is quite shut up by sin. The Sword of the Law which hath Fire put into it by Sin, turns every way to stop all passages unto Communion with God: Jesus Christ hath consecrated a new and living way (for the Saints) through the veil, that is to say the flesh, Heb. 10. 20. He hath consecrated and set it apart, for Believers, and for them alone. Others pretend to go to God with their Prayers, but they come not nigh him. How can they possibly come to the end, who go not in the Way? Christ only is the Way to the Throne of Grace, none comes to God but by him. By him we have an access in one Spirit unto the Father, Eph. 2. 18. These two things then the Saints have for the opening of their Hearts at the Throne of Grace, Assistance and a Way. The Assistance of the Spirit without which they



are nothing, and the *Way* of Christ's *Mediation*, without which God is not to be approached unto.

3. *Boldness* to go unto God. The voice of sinners in themselves, if once acquainted with the *Terrour* of the Lord is, *Who among us shall dwell with the devouring fire? who among us shall inhabit with everlasting burnings?* Isa. 33. v. 14. And no marvel; shame and trembling before God are the proper *Issues* of sin, Gen. 3. 8. 9. God will revenge that Carnal, *Atheistical* boldness which sinners out of Christ do use towards him. But we have now, *boldness* to enter into the *Holiest* by the blood of Jesus: by a new and living way which he hath *Consecrated* for us through the *vail*, that is to say his *flesh*, and having a high *Priest* over the house of God, we may draw near with a true heart in full assurance of Faith, Heb. 10. 9. 20. The truth is, such is the *Glory* and *terroure* of the Lord, such the *infinite perfection* of his *Holiness*, that on clear sight of it, it will make the soul conclude, that of its self, it cannot serve him, nor will it be to any advantage, but add to the fierceness of his destruction, once to draw nigh to him, Josh. 24. 19. *Exod.* 20. 19, *Deut.* 5. 24. 18. 16. Isa. 33. 14. Mich. 6. 6, 7. It is in Christ alone, and on the account alone of his oblation and intercession, that we have any boldness to approach unto him. And these *three* Advantages have the Saints of communicating their minds unto the Lord Christ, which he hath provided for them because he *delights* in them.

§. 9. To touch a little by the way, because this is of great importance, I will instance in one of these, as I might in every one, that you may see the difference between a *spiritual revealing* of our minds unto Christ, in this *Acceptable* manner, and that praying upon conviction which others practice: and this shall be from the first, *viz.* the *Assistance* we have by the Spirit.

1. The Spirit of Christ reveals to us our own wants, that we may reveal them unto him: *we know not what &c.* Rom. 8. 26. no *teachings unless* those of the spirit of God are able to make our souls acquainted with their *own wants*, its

its *burdens*, its *Temptations*. For a soul to know its wants, its *Infirmities*, is a Heavenly discovery. He that hath this *assistance*, his *prayer* is more then *half made* before he begins to pray. His *Conscience* is affected with what he hath to do : his *mind* and *Spirit* contend within him, there *especially* where he finds himself most *streightned*. He brings his burden on his shoulders, and unloads himself on the Lord Christ. He finds (not by a perplexing Conviction, but an holy sence and weariness of sin) where he is *dead*, where *dull* and *cold*, wherein *unbelieving*, wherein *tempted* above all his strength, where the *light of Gods countenance* is *wanting*. And all these the soul hath a sence of by the Spirit, an unexpressible sence and experience. Without this, prayer is not prayer : Mens *voices* may be heard but they speak not in their hearts. Sence of want, is the *spring of* *desire*, natural of natural ; spiritual of spiritual. Without this sence given by the Holy Ghost, there is neither desire nor prayer.

2<sup>d</sup> The expressions, or the Words of such persons, come exceeding short of the labouring of their hearts ; and therefore *in*, (and after) their supplications, the Spirit makes *intercession* with *sighs* and *groans* that cannot be uttered. *Is.* 38. 14. *Exod.* 14. 15. Some mens words go exceedingly beyond their hearts. Did their Spirits come up to their *expressions*, it were well. He that hath this Assistance, can provide no *clothing* that is *large* and *broad* enough to set forth the desires of his heart ; and therefore in the close of his best, and most fervent supplications, such a person finds a double *dissatisfaction* in them. First, that they are not a *Righteousness* to be rested on ; that if God should mark what is in them amiss, they could not abide the trial. *Is.* 64. 6. *Psal.* 130. 3. 2. That his heart in them is not *powred out*, nor delivered in any proportion to the holy desires and labourings that were conceived therein ; tho they may in Christ have great refreshment by them. The more they speak, the more they find they have left *unspeaken*.

§. 10. *Thirdly*, The Intercession of the Saints thus assisted, is *according to the mind of God*; that is, they are guided by the Spirit to make requests for those things unto God, which is his Will they should desire; which he knows to be good for them, useful and suitable to them, in the condition wherein they were. There are many ways whereby we may know when we make *our Supplications according to the Will of God*: I shall instance only in one; that is, when we do it according to the *Promise*. When our Prayers are regulated by the Promise, we make them according to the *Will of God*, so David *Psal.* 119. 49. *Remember the Words wherein thou hast caused me to put my trust.* He prays and regulates his desire by the *Word of Promise* wherein he had trusted. But yet, Men may ask that which is in the *Promise*, and yet not have their *Prayers* regulated by the *Promise*: They may pray for what is in the *Promise*, but not as it is in the *Promise*; so James says, *some ask and receive not, because they ask amiss, to spend it on their lusts*, Ch. 4. 3. tho the things which God would have us ask, be requested, yet if not according as he would have us do it, we ask amiss.


Two things are required, that we may pray for the things in the *Promise* as they are in the *Promise*.

1. That we look upon them as promised, and *promised in Christ*; that is, that all the Reason we have, whence we hope for attaining the things we ask for, is from the Mediation and Purchase of Christ, *in whom all the Promises are Yea and Amen*. This it is to ask the Father in Christ's Name; God as a Father, the Fountain, and Christ as the Procurer of them.

2. That we ask for them for the end of the *Promise*; not to spend on our *Lusts*; when we ask pardon for sin, with secret reserves in our hearts to continue in sin, we ask the *choicest Mercy of the Covenant*, to spend on our *Lusts*. The end of the *Promise* the Apostle tells us, *2 Cor.* 7. 1. *Having these promises let us cleanse our selves from all pollution of flesh and spirit, perfecting holiness in the fear of God.* When we ask what's in the

the Promise, as it is in the Promise, to *this end of the Promise*, our *supplications* are according to the Will of God.

And this is the First *Conjugal Affection* that Christ exerciseth towards Believers ; he *delights in them* ; which, that he doth, is evident, as upon other *considerations innumerable*, so from the Instance given.

§. 11. In return hereunto, for the carrying on of the *Communion* between them, *The Saints delight in Christ*. He is their Joy, Crown, Rejoicing, Life, Food, Health, Strength, Desire, Righteousness, Salvation, Blessedness : Without him they have nothing, in him they find all things, *Gal. 6.14. God forbid that I should rejoice, save in the Cross of Christ*. He hath from the foundation of the world been the hopes, expectation, desire and delight of all Believers. The *Promise* of him was all (and it was enough) that God gave *Adam* in his *unexpressible distress* to relieve and comfort him, *Gen. 3.15. Eve* perhaps supposed that the *promised seed* had been born in her First-Born, when she said, *I have gotten a Man from the Lord* ; so most properly  denoting the *Fourth Case*, and this was the matter of her joy, *Gen. 4.1. Lamech* having *Noah* given to him as a *Type of Christ* and Salvation by him, cries out, *This same shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed, Gen. 5.29. he rejoices in him who was to take away the Curse, he being made a Curse for us*. When *Abraham* was in the height of his Glory, returning from the *Conquest* of the Kings of the East, that came against the *Confederate Kings* of the Vale of *Sodom*, God appears to him with a glorious Promise, *Gen. 15.1. Fear not Abraham, I am thy shield, and thy exceeding great reward*. What now could his Soul more desire ? Alas ! he cries (as *Reuben* afterwards upon the loss of *Joseph*) *the Child is not, and whither shall I go ? v. 2. Lord God what wilt thou give me, seeing I go Childless ? Thou hast promised, that in my seed shall all the earth be blessed ; if I have not that seed, oh, what will all other things do me good ? Thence it is*



said that *he rejoiced to see the day of Christ*; *He saw it, and was glad,* John 8.56. the thoughts of the Coming of Christ, which he looked on at the distance of 2000 Years, was the Joy and Delight of his Heart. Jacob blessing his Sons, lifted up his Spirit when he comes to Judah, in whom he considered the *Shilo* to come, Gen. 49.8,9. and a little after, wearied with the foresight and consideration of the distresses of his Posterity, this he diverts to for his relief, as that great delight of his soul, *I have waited for thy Salvation, O God*; for him who was to be the *Salvation of his people*. But it would be endless to instance in particulars, old *Simeon* sums up the whole, *Christ is God's Salvation, and Israel's Glory*, Luke 2.30,31. and whatever was called, *The Glory of Old*, it was either himself, or a Type of him. *The glory of man is their delight*. Hence *Haggai* 2.7. he is called *The desire of all Nations*. Him whom their souls love and delight in, desire, and long after. So is the Saints delight in him made a Description of him by way of Eminence, *Mal.* 3. 1. *The Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in*. He whom ye seek, whom ye delight in, is the Description of Christ; He is their delight and desirable one, the Person of their Desire. To fix on something in particular,

In that Pattern of *Communion with Jesus Christ*, which we have in the *Canticles*, this is abundantly insisted on. The Spouse tells us, that she *sits down under his shadow with great delight*, chap. 2.3. And this delight to be vigorous and active, she manifests several ways, wherein we should labour to find our hearts in like manner towards him.

§. 12. By her exceeding great care to keep his Company and Society, when once she had obtained it, chap. 2.7. *I charge you, O ye Daughters of Jerusalem, by the Roes and by the Hinds of the field, that ye stir not up, nor awake my beloved until he please*. Having obtained sweet *Communion* with Christ, described in the Verses foregoing, of which before, here she expresseth her delight in it, and desire

desire of the continuance of it; and therefore following on the Allusion formerly insisted on, she speaks as one would do to her Companion, that had rest with one she loved: I charge you by all that is dear to you, by the things you most delight in, which among the Creatures are most lovely, all the pleasant and desirable things you can think of, *that you disturb him not*: The sum of her aim and desire is, that nothing may fall out, nothing of sin or provocation may happen, that may occasion Christ to depart from her, or to remove from that Dispensation wherein he seemed to take that rest in her. *O stir him not up until he please*, that is, never <sup>א</sup>החריב, Love its self, in the abstract, to express a <sup>מבטח</sup>, or earnest affection, for so that Word is often used: When once the Soul of a Believer hath obtained sweet and real *Communion* with Christ, it looks about him, watcheth all temptations, all ways whereby sin might approach, to disturb him in his enjoyment of his dear Lord and Saviour, his *Rest* and *Desire*. How doth it charge it self not to omit any thing, nor to do any thing that may interrupt the *Communion* obtained. And because the common entrance of Temptations, which tend to the disturbance of that rest and complacency which Christ takes in the Soul, is from delightful Diversions from *actual communion* with him, therefore is Desire strong and active, that the *companions* of such a soul, those with whom it doth converse, would not by their Proposals or Allurements divert it into any such Frame, as Christ cannot delight nor rest in. A Believer that hath gotten Christ in his Arms, is like one that hath found *great Spoils*, or a *Pearl of Price*. He looks about him every way, and fears every thing that may deprive him of it. Riches make Men watchful, and the actual, sensible possession of him, in whom are all the riches and treasure of God, will make men look about them

a *Aeternitatem temporis juxta sensum mysticum in se includit, ut alias in Scriptura; quia nunquam a tali somno, id est, conjunctione cum sponso, excitari velit.* Mor. in loc.

for the *keeping* of him. The Line of *choicest Communion* is a Line of the greatest *spiritual solicitousness*: Carelessness in the enjoyment of Christ pretended, is a manifest evidence of a false heart.

2. The Spouse manifests her delight in him, by her utmost impatience of his absence, with desires still of nearer communion with him, *Cant. 8. 6. Set me as a seal upon thine heart, as a seal upon thine arm, for Love is strong as death, jealousy is cruel as the grave, the coals thereof are coals of fire, which hath a most vehement flame.* The Allusion is doubtless from the *High Priest* of the Jews, in his *spiritual* representation of the Church before God. He had a breastplate which he is said to wear on his heart, *Exod. 28. 29.* wherein the names of the Children of Israel were *ingraven* after the manner of *Seals* or *Signets*, and he bare them for a *memorial* before the Lord. He had the like also upon his *shoulder*, or on his *arms*, *v. 11, 12.* both representing the *Priesthood* of Christ, who bears the names of all his, before his Father, in the *holiest of holies*, *Heb. 9. 24.* Now the *seal* on the heart, is *near, inward, tender, love, and care*, which gives an impression and image on the heart of the thing so loved. Set me, saith the Spouse, as a *seal upon thine heart*; let me be constantly fixed in thy most tender and *affectionate Love*; let me always have a *place* in thine heart, let me have an *engraving*, a mighty Impression of Love upon thine heart, that shall never be obliterated. The Soul is never satisfied with thoughts of Christ's love to it. Oh that it were more, that it were more, that I were as a *Seal on his heart*, is its Language. The soul knows indeed on serious thoughts, that the Love of Christ is inconceivable, and cannot be increased, but it would fain work up its self to an apprehension of it, and therefore she adds here, set me as a *seal upon thine arm*; the heart is the fountain, but close and hidden; the arm is *manifestation* and Power. Let, saith the Spouse, thy Love be manifested to me in thy tender and powerful periwasion of me. Two things are evident in this

this request; The continual *mindfulness* of Christ of the Soul, as having its condition still in his eye, engraven on his arm, *Isa.* 49. 15, 16. with the exalting of his power for the preservation of it, futable to the Love of his heart unto it, and the *manifestation* of the hidden love and care of the heart of Christ, unto the Soul, being made visible on his arm, or evident by the fruits of it. This is that which she would be assured of; and without a sence whereof, there is no rest to be obtained.

The Reason she gives of this earnestness in her supplications, is that which principally evinces her delight in him. *Love is strong as death, Jealousie is cruel as the grave, or hard as Hell.* This is the *intendment* of what is so loftily set out by so many *metaphors* in this and the following verse. I am not able to bear the workings of my love to thee; unless I may always have society and fellowship with thee; there is no satisfying of my love without it. It is as the Grave that still says *give, give.* Death is not satisfied without its prey: if it have not all, it hath nothing: let what will happen, if death hath not its whole desire it hath nothing at all. Nor can it be withstood in its appointed season. No ransom will be taken. So is my love, if I have thee not wholly, I have nothing, nor can all the world bribe it to a diversion: it will be no more turned aside than Death in its time. Also I am not able to bear my Jealous thoughts; I fear thou dost not love me, that thou hast forsaken me, because I know I deserve not to be beloved. These *thoughts* are hard as Hell. They give no rest to my soul. If I find not my self on thy *heart and arm*, I am as one that lies down on a Bed of Coals. This also argues an holy greediness of *delight*.

§. 13. She further manifests this by her solicitousness, trouble and perplexity, in his loss and withdrawals. Men bewail the loss of that whose whole enjoyment they *delight* in. We easily bear the absence of that, whose presence is not *delightful*. This state of the Spouse is discovered, *chap.* 3. 1, 2, 3. *By night on my Bed I sought him whom*  
my



*my soul loved, I sought him but I found him not, I will rise now and go about the City in the streets and in the broad ways, I will seek him whom my soul loveth, I sought him, but I found him not. The watchmen that go about the City found me, to whom I said, saw ye him whom my soul loveth? It is night now with the soul, a time of darkness and trouble or affliction, Whenever Christ is absent it is night with a Believer. He is the Sun, if he go down upon them, if his Beams be eclipsed, if in his light they see no light, it is all darkness with them. Here, whether the coming of the night of any trouble on her, made her discover Christ's absence, or the absence of Christ made it night with her, is not expressed. I rather think the latter, because setting that aside, all things seem to be well with her. The absence of Christ will indeed make it night, dark as darkness it self, in the midst of all other glowing consolations. But is the Spouse contented with this Dispensation? She is upon her Bed, that is, of ease, The Bed indeed sometimes signifies tribulation, Rev. 2.22. but in this Book of Canticles every where Rest and Contentment; here is not the least intimation of any tribulation but what is in the want of Christ; but in the greatest peace and opportunity of ease and rest, a Believer finds none in the absence of Christ; Tho he be on his Bed, having nothing to disquiet him, he rests not, if Christ his Rest be not there. She sought him, seeking of Christ by night on the Bed, that is alone, in an immediate inquest and in the dark, hath two parts; First, Searching of our own Souls for the cause of his absence; Secondly, Searching the Promises for his presence.*

1. The Soul finding not Christ present in his wonted manner, *warming, cherishing and reviving* it with love, nigh to it, supping with it, always filling its thoughts with himself, dropping Myrrh and sweet tastes of love into it, but on the contrary, that other thoughts croud in, and perplex the heart, and Christ is not nigh when enquired after; it presently enquires into the cause of all this, calls it self to an account, 2 Cor. 13.5. what it hath done,

done, how it hath behaved it self, that it is not with it as at other times; that Christ hath *withdrawn himself*, and *is not nigh to it*, in the wonted manner. Here it accomplisheth a *diligent search*. It considers the love, tenderness and kindness of the Lord Jesus; what *delight* he takes in *abiding* with his Saints; so that his departure is not without cause and provocation. *How*, saith it, *have I demeaned my self, that I have lost my beloved? Where have I been wandring after other lovers?* and when the miscarriage is found out, it abounds in *Revenge* and *Indignation*.

2. Having driven this to some issue, the soul applieth it self to the Promises of the Covenant wherein Christ is most *graciously exhibited* unto it; considers one, ponders another, to find a taste of him. It considers *diligently* if it can see the *delightful Countenance* and favour of Christ in them or no; but now, if (as it often falls out) the soul finds nothing but the *Carcass*, but the *bare Letter* in the Promise; if it come to it as to the *Grave of Christ*, of which it may be said, (not in it self, but in respect of the seeking soul) *he is risen, he is not here*, this amazes the soul, and it knows not what to do. As a Man that hath a Jewel of great Price, having no occasion to use it, lays it aside, as he supposes in a safe place; in an agony and extremity of want going to seek for his Jewel, he finds it not in the place he expected, and is filled with *amazement*, and knows not what to do; so is it with this *Pearl of the Gospel*; after a man hath sold all that he hath for it, and enjoyed it for a season, then to have it missing at a time of need, it must needs perplex him. So was it with the Spouse here, *I sought him* (saith she) *but I found him not*; a thing which not seldom befalls us in our *Communion* with Christ.

§. 14. But what doth she now do? doth she give over, and search no more? nay, but says she, *v. 2. I will arise*; I will not so give over, I must have Christ or die, *I will now arise, or let me arise*, and go about this business.

1. She

1. She resolves to put her self upon another course, a more *vigorous inquest*. *I will arise* and make use of other means besides those of *private Prayer, Meditation, self-searching, and inquiring into the Promises*, which she had insisted on before. It carries, *First*, Resolution and a zealous violent casting off that frame wherein she had lost her *Love*. *I will arise*, I will not rest in this frame. I am undone if I do. So sometimes God calls his Church to arise and shake it self out of the dust: abide not in that condition. *Secondly*, Diligence, I will now take another course, I will leave no way unattempted, no Means untried whereby I may possibly recover Communion with my Beloved.

This is the *condition* of a soul that finds not the wonted Presence of Christ in its *private and more retired inquiries*. Dull in Prayer, wandring in Meditations, rare in thoughts of him! I will not bear this frame, whatever way God hath appointed, I will in his strength vigorously pursue until this frame be altered, and I find my Beloved.

2. Then, the way she puts her self upon, is to go *about the City*. Not to insist upon particulars, nor to strain the parts of the Allegory too far, the City here intended is the City of God, the Church; and the passing through the *broad and narrow streets*, is the *diligent inquiry* that the Spouse makes in all the Paths and Ordinances given unto it. This then is the next thing the soul addresses it self unto, in the want of *Christ*; when it finds him not in any private endeavours, it make *vigorous application* to the Ordinances of Publick Worship, in Prayer, Preaching, in Administration of the Seals doth it look after Christ. Indeed the great enquiry the souls of Believers make in every Ordinance is after Christ. So much as they find of him, so much *sweetness and refreshment* have they and no more. Especially when under any *desertion* they rise up to this enquiry. They listen to *every Word, to every Prayer*, to find any thing of Christ, any  
light,

light from him, any life, any love appears to them. Oh that Christ would at length meet me in this, or that Sermon, and recover my poor heart to some sight of his love, to some taste of kindness. The *solicitousness* of a Believer in his *inquest* after Christ, when he finds not his Presence, either for Grace or Consolation, as in former days, is indeed inexpressible. Much of the frame of such a heart is couched in the redoubling of the Expression, *I sought him, I sought him*; setting out an inconceivable passion, and suitably industrious desire. Thus being disappointed at home the Spouse proceeds.

But yet see the Event of this also; she sought him but found him not. It doth sometimes so fall out; all will not do, they shall seek him and shall not find him; they shall not come nigh him: let them that enjoy any thing of the presence of Christ, take heed what they do if they provoke him to depart, if they loose him, it may cost them many a bitter inquiry before they find him again. When a soul prays and Meditates, searches the promises in private, when it with earnestness and diligence attends all Ordinances in publick, and all to get one glimpse of the face of Jesus Christ, and all in vain, it is a sad condition.

§. 15. What now follows in this estate? v. 3. *The watchmen find me &c.* That these watchmen of the City of God are the Watch-Men and Officers of the Church, is confessed: and it is of sad consideration that the Holy Ghost doth sometimes in this Book take notice of them on no good account plainly, chap. 5. 7. they turn persecutors. It was Luthers's saying, *nunquam periclitur religio nisi inter reverendissimos*. Here they are of a more Gentle temper and seeing the poor disconsolate soul, they seem to take notice of her Condition.

It is the duty indeed of faithful watchmen to take notice of poor, troubled, deserted souls: not to keep at a distance, but to be willing to assist. And a truly pressed soul on the account of Christs Absence cannot cover its love, but must be enquiring after him; saw you him whom my soul loveth



*loveth?* This is my Condition! I have had sweet enjoyment of my blessed Jesus, he is now *withdrawn* from me; can you help me? can you guide me to my Consolation? what acquaintance have you with him? when saw you him? how did he *manifest* himself to you, and wherein? All these labourings in his Absence sufficiently discover the souls delight in the presence of Christ. Go one step farther to the discovery that it made of him once again, and it will yet be more evident, v. 5. *It was but a little while that I passed from them, but I found him whom my soul loveth, I held him, and would not let him go, until I had brought him into my mothers House, and into the chamber of her that conceived me, I charge ye, O ye Daughters of Jerusalem &c,*

1. She tells you how she *came* to him; she *found him*: What ways and by what means, is not expressed. It often falls out so in our *Communion with Christ*; when *private* and *publick* Means fail, and the soul hath nothing left but *waiting silently*, and *walking humbly*, Christ appears, that his so doing, may be evidently of Grace. Let us not at any time give over *in this condition*. When all ways are past, the Summer and Harvest are gone without relief, when neither Bed nor Watchmen can assist; let us wait a little, and we shall see the *Salvation of God*. Christ honours his immediate, absolute actings sometimes; tho *ordinarily* he crowns his *Ordinances*. Christ often *manifests himself immediately*, and out of Ordinances, to them that wait for him in them. That he will do so to them that despise them, I know not. Tho he will meet men unexpectedly in his way; yet he will not meet them at all out of it. Let us *wait* as he hath *appointed*; let him *appear* as he pleaseth. How she deals with him when found, is nextly declared. She held him, and *would not let him go*, &c. They are all expressions of the greatest Joy and *Delight* imaginable. The sum is, having at length come once more to an enjoyment of sweet Communion with Christ, the Soul lays fast hold on him by faith,

faith [to hold fast is an act of *Faith*] refuses to part with him any more in vehemency of love; tries to keep him in Ordinances, in the House of its Mother, the Church of God, and so uses all Means for the confirming of the mutual love between Christ and her: All the Expressions, all the Allusions used, evidencing delight to the utmost capacity of the Soul. Should I pursue all the Instances and Testimonies that are given hereunto in that one Book of *the Song of Solomon*, I must enter upon an Exposition of the greatest part of it, which is not my present business. Let the hearts of the Saints that are acquainted with these things, be allowed to make the close. What is it they long for? they rejoice in? What is it that satisfies them to the utmost, and gives sweet complacency to their *spirits in every condition*? What is it whose loss they fear, whose absence they cannot bear? is it not in their Beloved, and he alone?

§. 16. This also they further manifest by *their delight in every thing* that peculiarly belongs to Christ, as his, in this world. This is an Evidence of delight, when for his sake whom we delight in, we also delight in every thing that belongs to him. Christs great interest in this world, lies in his People, and his Ordinances; his *household*, and their *provision*: now in both these do the Saints exceedingly delight for his sake. Take an instance, in both kinds in one man *viz. David, Psal. 16. 3. in the Saints and the excellent*, or the noble of the Earth, *is all my delight; my delight in them.* Christ says of his Church, that she is *Hephzibah, Isa. 62. my delight in her*: here says David of the same, *Hephzibah, my delight in them.* As Christ delights in his Saints, so do they in one another on his account. Here, says David, *is all my delight.* Whatever Contentment he took in any other persons, it was nothing in comparison of the delight he took in them. Hence mention is made of *laying down our lives for the Brethren*, or any common cause wherein the interest of the Community of the Brethren does lie.

2. For the Ordinances, consider the same person; *Psa.* 42. and 84, and 48. are such plentiful Testimonies throughout, as need no farther enquiring; nor shall I go forth to a new discourse on this particular.

And this is the first *mutual consequential* Act of *Conjugal Affections* in this Communion between Christ and Believers. He delights in them, and they delight in him; He delights in their *prosperity*, hath *pleasure* in it; They *delight* in his honour and glory, and in his presence with them: for his sake they delight in his servants, (tho by the world contemned) as the most excellent in the world; and in his Ordinances, as the wisdom of God, which are *foolishness* to the world.

## CHAP. V.

*Other consequential affections; 1. On the part of Christ. He values his Saints. Evidences of that valuation. 1. his Incarnation. 2. Exinanition. 2 Cor. 8. 9. Phil. 2. 6, 7. 3. Obedience as a Servant. 4. In his death, his valuation of them in comparison of others. Believers estimation of Christ. 1. They value him above all other things and persons. 2. Above their own lives. 3. All spiritual Excellency's: The sum of all on the part of Christ, The sum on the part of Believers. The third Conjugal Affection on the part of Christ, Pity or Compassion, wherein manifested. Suffering and Supply, fruits of Compassion. Several ways whereby Christ relieves the Saints under temptations. His Compassion in their afflictions. Charity the third Conjugal affection in the Saints. The fourth on the part of Christ, Bounty: on the part of the Saints, Duty.*

**C**H R I S T values his Saints, values Believers. Which is the second branch of that conjugal affection he bears towards them, having taken them into the *Relation* whereof we speak. I shall not need to insist long on the demonstration hereof. *Heaven* and *Earth* are full of evidences

ces of it. Some few considerations will give life to the Assertion. Consider them then

1. Absolutely.
2. In respect of others ; and you will see what a *valuation* he puts upon them.

1. All that ever he did or doth ; all that ever he underwent or suffered as Mediator, was for their sakes. Now these things were so great and grievous, that had he not esteemed them above all that can be expressed, he had never been engaged to their performance and undergoing. Take a few instances

§ 2.1. For their sakes he was made flesh, manifested in the flesh, *Heb. 2. 14. Whereas therefore the Children partook of flesh and blood, even he in like manner partook of the same ;* and the height of this Valuation the Apostle aggravates, *v. 16. Verily he took not on him the nature of Angels, but he took on him the seed of Abraham,* he had no such esteem of *Angels*. Whether you take *ἐνλαμβάνειν*, properly to take, or to take hold of, as our Translators, and so supply the word *Nature*, and refer the whole unto Christ's Incarnation, who therein took our Nature on him, and not the Nature of Angels : Or for *ἀναλαμβάνειν*, to help, he did not help nor succour fallen *Angels*, but he did help and succour the seed of *Abraham*, and so consider it as the fruit of Christ's Incarnation, it is all one as to our present business : His preferring the *Seed of Abraham* before *Angels*, his valuing them above the other is plainly expressed, *Vid. vind. Evan. cap. 13. §. 55.* And observe that he came to help the seed of *Abraham*, that is Believers ; his Esteem and Valuation is of them only, *Rom. 4. 17. Gal. 3. 7.*

§. 3. 2. For their sakes he was so made flesh, as that there was an emptying, an *exinanition* of himself, and an eclipsing of his Glory, and a becoming poor for them, *2 Cor. 8. 9. Ye know the Grace of our Lord Jesus Christ, that being rich, for us he became poor.* Being rich in Eternal Glory with the Father, *John 17. 5.* he became poor for



Believers. The same person that was rich, was also poor. That the riches here meant can be none but those of the Deity, is evident by its opposition to the poverty which as a man he undertook. This is also more fully expressed, *Phil.2.6,7.* Who being in the form of God, counted it no robbery to be equal to God, but he emptied himself, taking the form of a servant, and being made in the fashion of a man, and found in form as a man, &c. That the form of God is here the Essence of the Deity, sundry things inevitably evince. As

1. That he was therein equal to God, that is his Father. (See *Vind.Evan.cap.13. §.6,7,8.*) Now nothing but God is equal to God; not Christ as he is Mediator, in his greatest Glory: Nothing but that which is infinite, is equal to that which is infinite, *John14.28.*

2. The form of God is opposed to the form of a Servant, and that form of a Servant is called the fashion of a man, *v.8.* that fashion wherein he was found when he gave himself to Death, wherein as a man, he poured out his blood and died; *μορφήν δούλου λαβών*, (he took the form of a servant) is expounded in the next words, *ἐν ὁμοιώματι ἀνθρώπων ἡυόκρωσεν*: an expression used to set out his Incarnation, *Rom.8.3.* God sent him *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, in taking true flesh, he was in the likeness of sinful flesh. Now in thus doing, it is said *ἐαυτὸν ἐκένωσεν*, he humbled, emptied himself, made himself of no reputation. In the very taking of flesh, there was a condescension, a debasing of the Person of the Son of God. It could not be without it. If God humbled himself to behold the things that are in Heaven and Earth, *Psal.113.6.* then certainly it was an inconceivable condescension and abasement not only to behold, but to take upon him, into personal Union our Nature with himself. And tho nothing could possibly be taken off from the Essential Glory of the Deity, yet that Person appearing in the fashion of a Man, and form of a Servant, the Glory of it, as to the manifestation, was eclipsed, and he appeared quite another thing, than what indeed he was, and had

had been from Eternity, *Isa.* 53. 1. Hence he prays, *that his Father would glorifie him, with the glory he had with him before the World was, John* 17. 3. as to the manifestation of it. And so tho the *Divine Nature* was not abased, the *Person* was.

§. 5. 3. For their sakes he so humbled and emptied himself in taking flesh, as to become therein a *servant* in the eyes of the World of no esteem or account, and a true and real seryant unto the Father, for their sakes he humbled himself, and became obedient, *Isa.* 42. 1. 19. *John* 14. 51. All that he did and suffer'd in his life, comes under this consideration. All which may be referred to these three heads, (1.) *Fulfilling all righteousness.* (2.) *Enduring all manner of persecutions and hardships.* (3.) *Doing all manner of good to men.* He took on him for their sakes a life and course pointed at, *Heb.* 5. 7, 8. *A life of Prayers, Tears, Fears, Obedience, Suffering,* and all this with *cheerfulness and delight*, calling his employment his *meat and drink*, and still professing that *the law of this obedience was in his heart*, that he was content to do *this will of God*, *Heb.* 10. 7, 8. He that will forely revenge the least opposition that is or shall be made to him by others, was content to undergo any thing, all things for believers, *Psal.* 2. 12.

§. 6. 4. He stays not here, but for the consummation of all that went before; for their sakes he becomes obedient to death, the death of the Cross, so he professeth to his Father, *John* 17. 19. *For their sakes I sanctifie my self, I dedicate my self as an Offering*, as a Sacrifice to be killed and slain. This was his aim in all the former, that he might die. He was *born and lived*, that he might die, *Heb.* 2. 14, 15. He valued them above his life. And if we might stay to consider a little what was in this Death, that he underwent for them, we should perceive what a Price indeed he put upon them. The Curse of the Law was in it, *Gal.* 3. 13. the Wrath of God was in it, *2 Cor.* 5. 21. the loss of God's Presence was in it, *Psal.* 22. 1. It was a fear-

ful Cup that he tasted of, and drank of, that they might never taste of it. A Man would not for Ten Thousand Worlds be willing to undergo that which Christ underwent for us in that one thing of *desertion* from God, were it attended with no more distress, but what a *meer creature* might possibly *emerge* from under. And what thoughts we should have of this, himself tells us, *John* 15. 13. *Greater love hath no man than this, that one lay down his life for his friends.* It is impossible there should be any greater demonstration or evidence of love than this; what can any do more? And yet he tells us in another place, that it hath another *aggravation* and *heightning*, *Rom.* 5. 8. *God commendeth his love to us, in that whilst we were yet sinners Christ died for us.* When he did this for us we were sinners and *enemies*, whom he might justly have destroyed. What can more be done? to die for us when we were *sinners*? such a death, in such a manner, with such attendance of *Wrath* and *Curse*, a Death accompanied with the *worst* that God had ever threatened to sinners, argues as high a *valuation* of us, as the heart of Christ himself was capable of.

For one to part with his *Glory*, his *Riches*, his *Ease*, his *Life*, his *Love*, from God, to undergo *loss*, *shame*, *wrath*, *curse*, *death*, for another, is an evidence of a dear *valuation*, and that it was all on this account we are informed. *Heb.* 12. 2. Certainly Christ had a dear esteem of them, that rather than they should *perish* that they should not be his, and be made partakers of his *Glory*, he would part with all he had for their sakes. *Ephes.* 5. 25, 26.

There would be no end should I go through all the *instances* of Christ's valuation of *Believers* in all conditions of *sinning* and *suffering*, what he hath done, what he doth in his *Intercession*, what he *delivers* them from, what he procures for them; all telling out this one thing, they are the *apple of his eye*, his *Jewel*, his *Diadem*, his *Crown*,

2. In comparison of others. All the *world* is nothing to him in Comparison of them. They are his *Garden*; the

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the rest of the world a *Wildernefs*. Cant. 4, 12. *A Garden inclosed is my Sister my Spouse, a Spring shut up, a Fountain sealed.* They are his inheritance, the rest, his enemies, of no regard with him. So, *Isa.* 43. 3, 4, *I am the Lord thy God, the holy one of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee; since thou wast<sup>e</sup> precious in my sight, thou hast been honourable and I have loved thee, therefore will I give men for thee, and people for thy life.* The reason of this dealing of Christ with his Church in parting with all others for them, is because he loves her, she is precious and honourable in his sight, thence he puts this great esteem upon her. Indeed he disposeth of all Nations and their interest according as is for the good of Believers, *Amos* 9. 9. in all the *siftings* of the nations, the eye of God is upon the house of *Israel*, not a grain of them shall perish. Look to Heaven, *Angels* are appointed to minister for them *Heb.* 1. 14. Look into the world; the Nations in the General are either <sup>r</sup> *blest* for their sakes, or <sup>r</sup> *destroyed* on their account; preserved to try them, or rejected for their cruelty towards them: and will receive from Christ their <sup>r</sup> *final doom* according to their deportment towards these despised ones: on this account are the pillars of the Earth born up, and patience is exercised towards the perishing world. In a word there is not the meanest, the weakest, the poorest Believer on the earth but Christ prizeth him more then all the world besides; were our hearts filled much with *thoughts* hereof, it would tend much to our consolation.

§. 8. 2. To answer this, Believers also value Jesus Christ; they have an esteem of him above all the world, and all things in the world. You have been in part acquainted with this before, in the account that was given of their delight in him, and enquiry after him. They say of him in their hearts continually as *David*, *Whom have*

g Amorem istum non esse vulgarem ostendit, dum nos pretiosos esse dicit. Calv. in loc. r Gen. 12. 3. Mich. 5. 7. 8. t Isa. 34. 8. 63. 4. Isa. 84. 15. t Matb. 24. v. 35. 36. 37. 38.



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1 *Isa.* 34. 8. 63. 4. *Isa.* 84. 15. t *Math.* 24. v. 35. 36. 37. 38.

*I in Heaven but thee, and whom in Earth that I desire besides thee.* Psal. 73. 25. Neither, *Heaven* nor *Earth* will yield them an object any way comparable to him, that they can delight in.

§. 9. 1. They value him above all other things and persons, *Malleum* (said one) *ruere cum Christo, quam regnare cum Cesare. Pulchra terra, pulchrum cœlum, sed pulcherrimus dominus Jesus.* Christ and a *Dungeon*, Christ and a *Cross* is infinitely sweeter than a *Crown*, a *Scepter* without him, to their souls. So was it with *Moses*, Heb. 11. 26. *He esteemed the reproach of Christ greater riches than the Treasures of Egypt.* The reproach of Christ, is the worst consequent that the wickedness of the world or malice of Satan can bring upon the followers of him. The treasures of Egypt were in those days the greatest in the world. *Moses* despised the very best of the world, for the worst of the Cross of Christ. Indeed himself hath told believers, that if they love any thing better than him, *Father* or *Mother* they are not worthy of him. A despising of all things for Christ, is the very first lesson of the Gospel. *Give away all*, take up the cross and follow me, was the way whereby he try'd his *Disciples* of old, and if there be not the same mind and heart in us, we are none of his.

§. 10. 2. They value him above their lives. *Act. 20, 24. My life is not dear that I may perfect my course with joy, and the ministry I have received of the Lord Jesus.* Let life and all go, so that I may serve him, and when all is done, enjoy him, and be made like to him. It is known what is reported of *Ignatius* when he was lead to *Martyrdom*, let what will said be, come upon me, only so I may obtain *Jesus Christ*. Hence they of old rejoiced when whipped, scourged, put to shame for his sake, *Act. 5. 41. Heb. 11.* all is welcome that comes from him, or for him. The lives they have to live, the death they have to die, is little, is light upon the thoughts of him, who is the stay of their lives and the end of their death. Were it not for the refreshment which daily they receive by thoughts of him, they could

could not live ; their lives would be a burden to them, and the thoughts of enjoyment of him, make them cry with *Paul*, Oh that we were dissolved : The storys of the Martyrs of old, and of late, the sufferers in giving witness to him, under the Dragon, and under the false *Prophet* the neglect of life in Women and Children on his account, contempt of torments whilst his name sweetned all, have rendred this truth clear to Men and Angels.

3. They value him above all *spiritual Excellencies* and all other *righteousness* whatever *Phil.* 3. 7, 8. *Those things which were advantage to me, I esteemed loss for Christ, Yea also I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord ; for whose sake I have lost all things, and do esteem them common that I may gain Christ, and be found in him.* Having recounted the *Excellencies* which he had, and the *priviledges* which he enjoyed in his *Judaism*, which were all of a spiritual nature, and a *participation* wherein, made the rest of his Country-men despise all the world, and look upon themselves as the only acceptable persons with God, resting on them for righteousness, the Apostle tells us what is his *esteem* of them in comparison of the Lord Jesus, *they are loss and dung* things that for his sake, he had really *suffer'd* the loss of ; that is, whereas he had for many years been a Zealot of the Law, seeking after a righteousness, as it were, by the works of it, *Rom.* 9. 31. *instantly serving God day and night to obtain the promise, Acts* 26. 7. *living in all good Conscience from his youth, Acts* 22. all the while very zealous for God and his Institutions ; now willingly casts away all these things, looks upon them *as loss and dung*, and could not only be contented to be without them, but as for that end for which he sought them, he *abhorred* them all. When Men have been strongly convinced of their Duty, and have laboured many years to keep a good Conscience, *Acts* 23. 1. have pray'd and heard, and done good, and denied themselves, and been zealous for God, *Rom.* 10. 2, 3, 4. and laboured with all their might to please him,



him, and so at length to come to enjoy him ; they had rather part with all the World, life and all, than with this they have wrought. You know how unwilling we are to part with any thing we have laboured, and beaten our heads about? How much more when the things are so excellent, as our duty to God, blamelesnes of conversation, hope of Heaven and the like, which we have beaten our hearts about. But now when once Christ appears to the soul, when he is known in his Excellency, all these things as without him, have their *paint* washed of, their *beauty* fades, their *desirableness* vanisheth, and the soul is not only contented to part with them all, but puts them away as a defiled thing ; and crys, in the Lord Jesus only is my Righteousness and Glory. *Prov.* 3. 13, 14, 15. among innumerable Testimonies may be admitted to give witness hereunto, *Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it, is better than the Merchandize of Silver, and the gain thereof than fine gold ; she is more precious than rubies, and all things that thou canst desire, are not to be compared to her.* It is of Jesus Christ, the *Wisdom of God*, the *Eternal Wisdom of the Father* that the Holy Ghost speaks, as is evident from the Description which is given hereof, *chap.* 8. He and his ways are better than *Silver, Gold, Rubies*, and all *desirable things*. As in the Gospel he likens himself to the *a pearl in the field*, which when the Merchant-man finds, he *sells all that he hath to purchase*. All goes for Christ, all righteousness without him, all ways of Religion, all goes for that one *pearl*. The *Glory* of his Deity, the *Excellency* of his Person, his all-conquering desirableness, *ineffable Love*, wonderful Undertaking, unspeakable Condescensions, effectual Mediation, *complete Righteousness*, ly in their eyes, ravish their Hearts, fill their Affections, and possess their Souls. And this is the second mutual *conjugal affection* between Christ and Believers, all which on the part of Christ may be referred unto two Heads.

a *Mat.* 13. 45, 46. *Principium culmenque omnium rerum pretii, margaritam tenent, Plin.* 1. All

§. 12. 1. All that he parted withal, all that he did, all that he suffer'd, all that he doth as Mediator, he parted withal, *did, suffered, doth*, on account of his love to, and esteem for *Believers*. He parted with the *greatest Glory*, he underwent the *greatest Misery*, he doth the *greatest works* that ever were, because he loves his Spouse, because he values *Believers*. What can be done more? What can be further spoken? how little is the depth of that which is spoken fathomed? how unable are we to look into the mysterious recesses of it? He so loves, so values his Saints, as that having from Eternity undertaken to bring them to God, he rejoices his soul in the thoughts of it; and pursues his Designs through Heaven and Hell, Life and Death, by suffering and doing; in Mercy and with Power, and ceaseth not until he bring it to perfection. For

§. 12. 2. He doth so value them, as that he will not lose any of them to Eternity, tho all the world should combine to take them out of his hand. When in the days of his flesh he foresaw what Opposition, what Danger, what Rocks they should meet withal, he cried out, *Holy Father keep them, John 17.11.* let not one of them be lost; and tells us plainly, *John 10.28.* *that no man shall take his sheep out of his hand.* And because he was then in the form of a servant, and it might be supposed that he might not be able to hold them, he tells them, true! as to his present condition of carrying on the work of Mediation, his *Father was greater than he*; and therefore to him he committed them, and none should take them out of his *Fathers hands, John 10.29.* and whereas the *World, Afflictions and Persecutions* which are without may be conquered, and yet no security given, but that sin from within, by the assistance of Satan may prevail against them to their ruine; as he hath provided against Satan in his Promise, that *the gates of hell shall not prevail against them*, so he hath taken care that sin it self shall not destroy them. Herein indeed is the Depth of his Love to be contemplated: That whereas his holy Soul hates every sin, it is a burden, an  
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Abomination, a new wound to him, and his poor Spouse is sinful. Believers are full of *sins, fallings* and *infirmities*, he hides all, covers all, bears with all, rather than he will lose them; by his power preserving them from such sins as a Remedy is not provided for in the *Covenant of Grace*. Oh the World of sinful Follies that our dear Lord Jesus bears withal on this account; are not our own souls astonished with the thoughts of it? *Infinite Patience, Infinite Forbearance, Infinite Love, Infinite Grace, Infinite Mercy* are all set on work for this end, to answer this his Valuation of us.

2. On our parts it may also be referred to two Heads.

§. 13. 1. That upon the discovery of him to our souls, they rejoice to part with all things wherein they have delighted, or reposed their confidence for him, and his sake, that they may enjoy him. Sin and Lust, Pleasure and Profit, Righteousness and Duty in their several conditions, all shall go so they may have Christ, *Matth. 13. 45, 46. Phil. 3. 8.*

2. That they are willing to part with all things rather than with him, when they do enjoy him. To think of parting with *Peace, Health, Liberty, Relations, Wives, Children*, it is offensive, heavy and grievous to the best of the Saints. But their souls cannot bear the thoughts of parting with Jesus Christ. Such a thought is *cruel as the grave*. The worst thoughts that in any fear in Desertions, that they have of Hell, is that they shall not enjoy Jesus Christ. So they may enjoy him here, hereafter be like him, be ever with him, stand in his presence; they can part with all things freely, chearfully, be they never so beautiful in reference to this life, or that which is to come, *Matth. 10. 37.*

§. 14. The third *conjugal Affection* on the part of Christ is pity and compassion <sup>a</sup>. As a man *nourisheth and cherish-*

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<sup>a</sup> Fateor instam nobis esse corporis nostri charitatem, Senec. Epist. 14. Generi animantium a natura tributum ut se vitam corpusque tueantur Cicer. Off. 1.

*eth his own flesh, so doth the Lord his Church, Ephes. 5. 29.* Christ hath a fellow-feeling with his Saints in all their troubles as a Man hath with his own flesh. This Act of the *conjugal love* of Christ, relates to the many trials and pressures of Afflictions that his Saints meet withal here below. He doth not deal with Believers as the *Samaritanes* with the *Jews*, that *fawned* on them in their *Prosperity*, but despised them in their trouble. He is a *tender Father*, who tho perhaps he love all his children alike, yet he will take most pains with, and give most of his presence unto one that is *sick* and *weak*, tho therein and thereby, he may be made most froward, and as it should seem hardest to be born with. And which is more than the pity of any Father can extend to, he himself suffers with them, and takes share in all their troubles.

Now all the *sufferings* of the Saints in this World, wherein their Head and Husband exerciseth *pity, tenderness, care* and *compassion* towards them, are of two sorts, or may be referred to two Heads,

1. *Temptations.*

2. *Afflictions.*

§. 15. *Temptations*, (under which Head, I comprize sin also; whereto they tend) as in, from, and by their *own Infirmities*, as also from their *Adversaries* without. The Frame of the heart of Christ, and his Deportment towards them in this condition you have, *Heb. 4. 15. We have not an High Priest which cannot be touched with our infirmities.* We have not such an one, as cannot. The two negations do *vehemently* affirm, that we have such an *High Priest* as can be, or is touched; the word *touched*, comes exceedingly short of expressing the *original* word; It is *συμπάσκειν* to *suffer together*. We have saith the Apostle such an *High Priest* as can, and consequently doth suffer with us, *endure our infirmities*. And in what respect he suffers with us, in regard of our *Infirmities*, or hath a fellow-feeling with us in them, he declares in the *next words*, for he was *tempted like unto*



unto us, v.16. It is as our *Infirmities*, our *Temptations*, spiritual weakness; therein, in particular, hath he a compassionate *Sympathy* and fellow-feeling with us <sup>a</sup>. Whatever be our *infirmities*, so far as they are our *temptations*, he doth suffer with us, under them, and compassionates us. Hence at the last day he saith, *I was hungry, &c.* There are two ways of expressing a fellow-feeling and suffering with another.

§.16. 1. *Per benevolam, condolentiam*; a friendly grieving.

2. *Per gratiosam opitulationem*; a gracious supply; both are eminent in Christ.

1. He grieves and labours with us, *Zech.1.12.* *The Angel of the Lord answered and said, Ob Lord of Hosts, how long wilt thou not have mercy on Jerusalem.* He speaks as one intimately affected with the state and condition of poor *Hierusalem*, and therefore he hath bid all the world take notice, that what is done to them is done to him, *chap.2.8,9.* Yea to the apple of his eye, *Acts9.4.* *Isa.63.9.* *Deut.32.10.* *Psal.17.8.*

2. In the second he abounds, *Isa.40.11.* *He shall feed his flock like a Shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and gently lead them that are with young.* Yea we have both here together, tender compassionateness and Assistance. The whole frame wherein he is here described, is a <sup>b</sup> frame of the greatest tendernefs, compassion and condescension that can be imagi-

<sup>a</sup> *Hoc quidem certum est, hoc vocabulo, summum illum consensum membrorum & capitis significari, de quo toties Paulus differit. Deinde ut cum de Deo loquitur, ita, etiam de Christo glorioso differens scriptura, ad nostrum captum se demittit. Gloriosum autem ad dextram patris Christum sedere credimus; ubi dicitur nostris malis affici, quod sibi facturum ducat quicquid nobis sit injuria: altiores speculationes scrutari, nec utile, nec tutum existimo. Bez. in loc. Rom.8.26. 1 Cor.11.32. 2 Cor.11.30. chap.12.9,10. Gal.4.13. Matth.25.34.*

<sup>b</sup> ——— *En ipse capellas protinus ager ago; hanc etiam vix Tyre duco, &c. Virg.*

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ned<sup>a</sup>. His People are set forth under many *infirmities*; some are *Lambs*, some *great with young*; some *very tender*; some *burdened* with temptations, nothing in any of them all strong or comely. To them all Christ is a *Shepherd*<sup>b</sup>, that feeds his own Sheep, and drives them out to pleasant pastures; where if he sees a *poor weak Lamb*, doth not thrust it on, but takes him into his *bosom*, where he both *easeth* and *refresheth* him. He leads them *gently* and *tenderly*. As did *Jacob* them that were burdened with young; so doth our Lord Jesus with his flock in the several Ways and Paths wherein he leads them. When he sees a poor soul weak, tender, halting, ready to sink and perish, he takes him into his Arms by some gracious Promise administred to him, carries him, bears him up when he is not able to go one step forward. Hence is his great quarrel with those Shepherds, *Ezek. 34. 4.* *Wo be to you Shepherds, the diseased have ye not strenghtned, neither have ye healed that was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.* This is that which our careful, tender husband would have done.

So mention being made of his *Compassionateness*, and *Fellow-Suffering* with us, *Hebrews 4. 15.* it is added *verse 16th.* that he administers *Seasonable Grace*, *Grace for help in a time of need.* This is an Evidence of *Compassion*, when like the *Samaritan*, we afford *Seasonable Help*. To lament our troubles or *miseries*, without affording help, is to no purpose. Now this doth Jesus Christ, he gives *Seasonable Help*. Help being a thing that regards want, is always very *Excellent*:

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a Quod frequenter in scriptura. Pastoris nomen Deus usurpat, personamque induit, non vulgare est generi in nos amoris signum; nam quum humilis & abjecta sit loquendi forma, singulariter erga nos affectus sit oportet, qui se nostri causa ita demittere non gravatur: mirum itaque nisi blanda & familiaris imitatio ad eum nos alliciat: &c. Calv. in Ps. 23. 1. b Heb. 13. 20. 1 Pet. 2. 25. Ps. 23. 1. Zach. 13. 7. Isa. 44. 28. Ezek. 34. 23.

but its coming in season, puts a crown upon it. A pardon to a malefactor when he is ready to be executed, is sweet and welcome. Such is the Assistance given by Christ. All his Saints may take this as a sure Rule, both in their *Temptations* and *Afflictions*; when they can want them, they shall not want relief; and when they can bear no longer, they shall be relieved, 1 Cor. 10. 13.

So it is said *Emphatically* of him; Heb. 2. 13. *In that he himself hath suffered, being tempted, he is able to succour them that are tempted* It is true, there is something in all our temptations more then was in the temptation of Christ. There is something in our selves to take part with every temptation; and there is enough in our selves to tempt us, though nothing else should appear against us, Jam. 1. 14. 16. With Christ it was not so, Joh. 14. 30. but this is so far from taking off his compassion towards us, that on all accounts whatever it doth increase it; for if he will give us succour because we are tempted, the sorer our temptations are, the more ready will he be to succour us. Take some instances, of Christs giving seasonable help in, and under Temptations unto sin; now this he doth several ways.

I. §. 17, By keeping the soul, which is liable to temptation and exposed to it, in a strong *habitual* bent, against that sin that he is obnoxious to the assaults of. So it was in the case of *Joseph*: Christ knew that *Josephs* great trial, and that whereon if he had been conquered he had been undone, would lie upon the hand of his Mistress tempting him to *lewdness*; whereupon he kept his heart in a *steddy* frame against that sin: as his Answer without the least deliberation argues Gen. 39. 9, In other things wherein he was not so deeply concerned, *Josephs* heart was not so fortified by habitual grace; as it appears by his swearing by the life of *Pharaoh*. This is one way whereby Christ gives suitable help to his, in tenderness and compassion. The Saints in the course of their lives, by the *Company, Society,*

*business*, they are cast upon, are liable and exposed to *Temptations*, great and violent; some in one kind some in another. Herein is Christ exceedingly kind and tender to them in fortifying their hearts with abundance of *Grace*, as to that sin, unto *temptations* whereunto they are most exposed; When perhaps in other things they are very weak and are often surprized.

§. 18. 2. Christ sometimes, by some strong *impulse* of actual grace recovers the soul from the very borders of *Sin*. So it was in the case of *David*, 1 *Sam.* 24. 4. 5. 6. He was almost gone as he speaks himself, his feet had well nigh *slipt*. The temptation was at the door of *prevalency* when a mighty *impulse* of Grace recovers him. To shew his Saints what they are, their own *weakness* and *infirmity*, he sometimes suffers them to go to the *very edge* and brow of the hill, and then causeth them to hear a word behind them saying this is *the right way* walk in it, and that with power and efficacy, and so recovers them to himself.

3. By taking away the *Temptation* it self, when it grows so *strong* and *violent* that the poor soul knows not what to do. This is called *delivering the Godly out of temptation* 2 *Pet.* 2. 9. As a man is pluckt out of the snare, and the snare left behind to hold another. This have I known to be the case of many in sundry *perplexing* *Temptations*. When they have been quite *weary*, have tryed all means of help and assistance, and have not been able to come to a comfortable issue, on a sudden, *unexpectedly* the Lord Christ in his tenderness and compassion, rebukes *Satan*, that they hear not one word more of him as to their temptation. Christ comes in, in the storm and saith *peace*, be still.

4. By giving in *fresh supplies of Grace*, according as *Temptations* ~~do grow or increase~~. So was it in the case of *Paul*, 2 *Cor.* 12. 9. *My Grace is sufficient for thee*. The *Temptation* whatever it were, grew high; *Paul* was earnest for its *removal*; and receives only this Answer of the *sufficiency* of the grace of God, for his *supportment*, notwithstanding



standing all the *growth and increase* of the Temptation.

5. By giving them *wisdom*, to make a *right, holy, and spiritual improvement* of all temptations. James bids us count it all joy when we fall into manifold Temptations, Jam. 1. 2. which could not be done, were there not an *holy and Spiritual use* to be made of them, which also himself manifests in the words following. There are manifold uses of Temptations, which experienced *Christians* with assistance suitable from Christ, may make of them. This is not the least that by them we are brought to know our selves. So *Hezechiah* was left, to be try'd to know what was in him. By temptation, some bosom, hidden corruption is oftentimes discovered that the soul knew not of before. As it was with *Hazael* in respect of enormous crimes; so in lesser things with the Saints. They would never have believed there had been such *lusts and corruptions* in them as they have discovered upon their temptations. Yea divers having been tempted to one sin, have discovered another that they thought not of. As some being tempted to *pride, or worldliness, or looseness* of conversation, have been startled by it and led to a discovery of a neglect of many *dutys*, and much communion with God, which before they thought not of. And this is from the tender care of Jesus Christ, giving them in suitable help, without which no man can possibly make use of, or improve a Temptation. And this is a *suitable help* indeed, whereby a temptation which otherwise, or to other persons might be a deadly wound, proves the lancing of a fester'd sore, and the letting out of corruption that otherwise might have endangered the life it self. So 1 Pet. 1. 6. *If need be ye are in heaviness through manifold temptations.*

6. When the soul is at any time, more or less overcome by temptations Christ in his tenderness relieves it with mercy and pardon. So that his shall not sink utterly under their burden 1 Job. 2. 1. 2. By one, more, or all of these ways doth the Lord Jesus manifest his conjugal tenderness, and compassion towards his Saints, in and under their Temptations.

§. 19. 2. Christ is compassionate towards them in their Afflictions; *in all their Afflictions he is Afflicted, Isa. 63. 9.* yea it seems that all our afflictions (at least those of one sort, namely which consist in Persecutions) are *his* in the first place, ours only by participation, *Col. 1. 24. We fill up the measure of the Afflictions of Christ.* Two things evidently manifest this *compassionateness* in Christ.

1. *His interceding with his Father for their relief, Zech. 1. 12.* Christ intercedeth on our behalf not only in respect of our sins, but also our sufferings; and when the work of our Afflictions is accomplished, we shall have the relief he intercedes for, *The Father always bears him, Heb. 7. 25.* And we have not a deliverance from trouble, a recovering of health, ease of pains, freedom from any evil that ever laid hold upon us, but it is given us, on the intercession of Jesus Christ. Believers are unacquainted with their own condition, if they look upon their mercys as dispensed in a way of common Providence. And this may indeed be a *cause* why we esteem them no more, are no more thankful for them, nor fruitful in the enjoyment of them; we see not how, by what means, nor on what account they are dispensed to us, The Generation of the People of God in the world are at this day alive, undevour'd, merely on the account of the Intercession of the Lord Jesus. His Compassionateness hath been the fountain of their deliverances. Hence often times he *rebukes* their sufferings and Afflictions, that they shall not act to the utmost upon them, when they are under them. He is with them when they pass through fire and water. *Isa. 43. 2, 3.*

2. In that that he doth and will, in the winding up of the matter, so sorely revenge the quarrel of their sufferings upon their enemies. He avenges his Elect that cry unto him, yea he doth it speedily. The controversy of *Sion*, leads on the day of his vengeance, *Isa. 34. 4.* He looks upon them sometimes in distress and considers what is the state of the world in reference to them *Zach. 1. 11*

*We have walked to and fro through the earth, and behold all the earth sitteth still and is at rest?* Say his Messengers to him, whom he sent to consider the world and its condition during the affliction of his people. This commonly is the condition of the world in such a season, they are at rest and quiet, their hearts are abundantly satiated; they *drink wine* in bowles, and send gifts one to another. Then Christ looks to see who will come in for their succour. *Isa.* 59. 16. 17. and finding none engaging himself for their relief by the destruction of their adversaries, himself undertakes to execute vengeance Two ways:

1. Temporally, upon *Persons, Kingdoms, Nations, and Countrys*. A type whereof you have, *Isa.* 63. 1. As he did it upon the old *Roman* world. And this he doth two ways.

1. By calling out here and there an eminent opposer, and making him an example to all the world; so he dealt with *Pharaoh*, for this cause have I raised thee up? *Ex.* 9. 19. So he doth to this day, he lays his hand upon eminent Adversaries; fills one with *fury*, another with *folly*, blasts a third and makes another *wither*, or destroys them utterly. As a provoked Lion, he lies not down without his prey.

2. In general, in the *viols of his wrath* which he will in these latter days pour out upon the *Antichristian World*, and all that partake with them in their thoughts of *Vengeance* and *Persecution*. He will miserably destroy them, and with that fury, that whosoever hears, both his ears shall tingle.

2. In eternal vengeance will he plead with the adversaries of his *Beloved*. *Mat.* 25. 41, &c. *2 Thess.* 1. 6. *Jud.* 15. It's hence evident, that Christ abounds in pity and Compassion towards his beloved. Instances might be multiplied, but these things are obvious and occur to the thoughts of all.

In answer to this, I place in the Saints, Chastity unto Christ in every state and condition. That this might be the state of the Church of *Corinth*, the Apostle made it his endeavour *2 Cor.* 11. 2. 3, *I have espoused you to one husband, that I may present you as a chaste Virgin to Christ: And I fear least by any means as the Serpent beguiled Eve through his*

his subtilty, so your minds should be corrupted from the simplicity that is in Christ. And so is it said of the followers of the Lamb, on mount Sion, Revel. 14. 4. *These are they that are not defiled with women for they are Virgins* : what defilement that was they were free from, shall be afterward declared.

There are three things wherein this *Chastity* consists.

1. The not taking any thing into their Affections and esteem for those ends and purposes for which they have received *Jesus Christ*. Here the *Galatians* failed in their conjugal Affection to Christ : they preserved not themselves Chast to him : They had received *Christ* for *Life*, and *Justification* and him only ; but being after a while overcome with charmes or bewitched, they took into the same place with him the *righteousness* of the Law. Gal. 2. 1. How *Paul* deals with them hereupon is known ; How sorely, how *pathetically* doth he admonish them, how severely reprove them, how clearly convince them of their madness and folly ? This then is the first *chast Affection* Believers bear in their hearts to Christ ; having received him for their *Righteousness* and Salvation before God, for the fountain, spring, and wellhead of all their supply's, they will not now receive any other thing into his room and in his stead. As to instance in one particular. We receive him for our Acceptance with God, 2 Cor. 1. 30. all that here can stand in competition with him for our Affections must be our own endeavours for a *Righteousness* to commend us to God, Rom. 10. 4. Now this must be either before we receive him, or after : for all dutys and *endeavours* of what sort soever for the pleasing of God before our receiving of Christ, you know what was the Apostles frame, Phil. 3. 8, 9. 10. all *endeavours*, all *advantages*, all *priviledges* he rejects with *Indignation* as loss, with *Abomination* as dung ; and winds up all his aims and desires in Christ alone and his *Righteousness* for those ends and purposes. But the works we do after we have received Christ, are of another consideration. Indeed



they are, *acceptable* to God; it pleaseth him that we should walk in them. But as to that end for which we receive Christ, of no other account than the former, *Eph.* 2. 8. 9, 10. Even the works we do after *believing*, those which we are *created* unto in Christ Jesus, those that God hath ordained that *believers* should walk in them, as to Justification and acceptance with God here called Salvation, are excluded. It will one day appear that Christ abhors the janglings of men, about the place of their own *works* and obedience, in the business of their acceptation with God. Nor will the Saints find any peace in adulterous thoughts of that kind. The *Chastity* we owe unto him, requires another frame. The necessity, usefulness, and Excellency of Gospel obedience, shall be afterward declared. It is marvellous to see, how hard it is to keep some Professors to any *faithfulness* with Christ in this thing. How many disputes have been managed, how many distinctions invented, how many shifts and evasions studied, to keep up something in some place or other, to some purpose or other, that they may dally withal. Those that love him indeed, are otherwise minded.

Herein then of all things, do the Saints endeavour to keep their Affections *chast* and *loyal* to Jesus Christ. He is made unto them of God *Righteousness*, and they will own nothing else to that purpose: yea sometimes they know not whether they have any *interest* in him or no; he *absents* and *withdraws* himself, they still continue *solitary* in a state of *widowhood*, refusing to be comforted, tho many things offer themselves to that purpose, because he is not. When Christ is at any time absent from the soul, when it cannot see that it hath any interest in him, many lovers offer themselves to it, many woo it's Affections to get it to rest on this or that thing for relief and succour; but tho it go mourning never so long it will have nothing but Christ to lean upon. When ever the soul is in the *wilderness*, in the saddest condition, there it will stay until Christ come for to take it up; until it can come forth  
*leaning*

leaning upon him, *Cant.* 8. 5. The many instances of this that the Book of *Canticles* affords us, we have in part spoken of before.

This doth he who hath Communion with Christ; he watcheth diligently over his own heart, that nothing creep into its *Affections* to give it any peace or establishment before God, but Christ only. When ever that question is to be answered, *Wherewith shall I come before the Lord, and appear before the high God?* he doth not gather up, this or that I will do, or here and there I will watch and amend my ways; but instantly he cries, *In the Lord Jesus have I righteousness*, all my desire is to be found in him not having on mine own righteousness.

2. In cherishing that Spirit, that Holy Comforter which Christ sends to us, to abide with us in his room and stead. He tells us that he sends him to that purpose, *John* 16. 7. he gives him to us, *Vicariam navare operam*, saith *Tertullian*, to abide with us for ever, for all those ends and purposes which he hath to fulfil towards us, and upon us; He gives him to dwell in us, to keep us, and preserve us blameless for himself; His Name is in and with him; and it is upon his account that whatever is done to any of Christ's, is done to him, because it is done to them in whom he is and dwells by his Spirit. Now herein do the Saints preserve their conjugal affections entire to Christ, that they labour by all means not to grieve his Holy Spirit which he hath sent in his stead to abide with them. This the Apostle puts them in mind of, *Eph.* 4. 30. *Grieve not the Holy Spirit.*

§. 23. There be two main ends for which Christ sends his Spirit to Believers.

1. For their Sanctification.

2. For their Consolation: To which two all the particular acts of purging, teaching, anointing, and the rest that are ascribed to him may be referr'd. So there be two ways whereby we may grieve him. 1. In respect of Sanctification. 2. In respect of Consolation.

1. In respect of *Sanctification*. He is the Spirit of *Holiness*; holy in himself, and the *Author of holiness* in us, he works it in us, *Titus* 3.5. and he perswades us to it, by those *Motions* of his which are not to be *quenched*. Now this in the first place *grieves* the Spirit, when he is carrying on in us, and for us, a *work* so infinitely for our *advantage*, and without which we cannot see God, that we should run cross to him in ways of *unholiness*, *pollution* and *defilement*. So the connexion of the words in the place before mentioned manifests, *Ephes.* 4. 28,29,30,31. and thence doth *Paul* bottom his powerful and most effectual perswasion unto *holiness*, even from the *abode* and *indwelling* of this holy Spirit with us, *1 Cor.* 3.16, 17. indeed what can grieve a loving and tender Friend more than to oppose and slight him, when he is most intent about our good; and that a good of the greatest consequence to us? In this then Believers make it their business to keep their hearts loyal, and their affections chaste to Jesus Christ. They labour instantly not to grieve the Holy Spirit by loose and foolish, by careless and negligent walking, which he hath sent to dwell and abide with them. Therefore shall no *anger*, *wrath*, *malice*, *envy* dwell in their hearts, because they are contrary to the holy meek spirit of Christ, which he hath given to dwell with them. They attend to his *motions*, make use of his *assistance*, improve his *gifts*, and nothing lies more upon their spirits than that they may walk *worthy of the presence* of this holy *substitute* of the Lord Jesus Christ.

§. 24. 2. As to *Consolation*; this is the second great end for which Christ gives and sends his Spirit to us, who from thence by the way of *Eminency* is called the *Comforter*; to this end he *seals* us, *anoints* us, *establishes* us, and gives us *Peace* and *Joy*; of all which I shall afterwards speak at large. Now there be two ways whereby he may be grieved as to this end of his *Mission*, and our *Chastity* to Jesus Christ thereby violated.

§. 25. By placing our comforts and joys in other things,

things, and not being filled with joy in the Holy Ghost. When we make Creatures or *Creature-comforts* any thing whatever, but what we receive by the Spirit of Christ, to be our joy and our delight, we are false with Christ. So was it with *Demas*, who loved this present world, 2 Tim. 4. 10. When the ways of the Spirit of God are grievous and burthensome to us, when we say, *when will the Sabbath be past that we may exact all our labours!* when our delight and refreshment lies in earthly things, we are unsuitable to Christ. May not his Spirit say, why do I still abide with these poor souls? I provide them joys unspeakable and glorious, but they refuse them for perishing things; I provide them spiritual, eternal, abiding consolations, and it is all rejected for a thing of nought. This Christ cannot bear; wherefore Believers are exceeding careful in this, not to place their Joy and Consolation in any thing but what is administred by the Spirit. Their daily work is to get their hearts crucified to the World and the things of it; and the World to their hearts, that they may not have living affections to dying things; they would fain look on the World as a crucified, dead thing, that hath neither form nor beauty; and if at any times they have been intangled with creatures, and inferiour contentments, and have lost their better joys, they cry out to Christ, *O restore to us the joys of thy Spirit.*

§. 26. 2. He is grieved when thro darknes and unbelief we will not do nor receive those consolations which he tenders to us, and which he is abundantly willing that we should receive; but of this I shall have occasion to speak afterward in handling our *Communion with the Holy Ghost.*

§. 27. 3. In his Institutions or Matter and Manner of his Worship, Christ marrying his Church to himself, taking it to that Relation, still expresseth the main of their chaste and choice affections to him, to ly in their keeping his Institutions and his Worship according to his Appointment. The breach of this he calls *Adultery* every where,



and *Whoredom*; He is a *jealous God*, and he gives himself that Title only in respect of his *Institutions*. And the whole Apostacy of the Christian Church unto False Worship is called *Fornication*, *Rev.* 17.5. and the Church that lead the others to *false worship*, the *Mother of Harlots*. On this account those Believers who really attend to *Communion* with Jesus Christ, do labour to keep their hearts chaste to him in his *Ordinances*, *Institutions* and *Worship*, and that two ways.

1. They will receive nothing, practice nothing, own nothing in his *Worship* but what is of his *Appointment*. They know that from the foundation of the World he never did allow, nor ever will, that in any thing the will of the Creatures should be the measure of his *Honour*, or the Principle of his *Worship*, either as to Matter or Manner. It was a witty and true fence that one gave of the Second Commandment, *Non imago, non simulacrum prohibetur; sed, non facies tibi*; it is a making to our selves, an inventing, a finding out ways of *Worship*, or means of honouring God, not by him appointed, that is so severely forbidden. Believers know what entertainment all *will-worship* finds with God. *Who hath required those things at your hands? and in vain do you worship me, teaching for doctrines the traditions of men*, is the best it meets with: I shall take leave to say what is upon my Heart, and what (the Lord assisting) I shall willingly endeavour to make good against all the World, namely ☞ That that Principle, That the Church hath power to institute and appoint any Thing, or Ceremony belonging to the *Worship* of God, either as to Matter or Manner beyond the orderly observance of such circumstances as necessarily attends such *Ordinances* as Christ himself hath instituted, lies at the bottom of all the horrible *Superstition* and *Idolatry*, of all the *Confusion*, *Blood*, *Persecution* and *Wars* that have for so long a season spread themselves over the face of the *Christian World*; and that it is the design of a great part of the *Book of Revelations* to make a *Discovery* of this Truth.

And I doubt not, but that the great Controversie which  
God

God hath had with this Nation for so many years, and which he hath pursued with so much Anger and Indignation, was upon this account ; That contrary to that glorious light of the Gospel which shone among us, the Wills and Fancies of Men, under the Name of Order, Decency, and the Authority of the Church (a Chimera that none knew what it was, nor wherein the power of it did consist, nor in whom reside) were imposed on men in the ways and worship of God. Neither was all that pretence of *Glory, Beauty, Comeliness and Conformity*, that then was pleaded, any thing more or less than what God doth so describe in the Church of *Israel*, *Ezek.* 16. 25. and forwards. Hence was the Spirit of God in Prayer derided, hence was the powerful Preaching of the Gospel despised, hence was the *Sabbath-days* decried, hence was *Holiness* stigmatized and persecuted ; to what end ? that Jesus Christ might be deposed from the sole priviledge and power of *Law-making* in his Church ; that the true Husband might be thrust aside, and *Adulterers* of his Spouse embraced ; that *Task-masters* might be appointed in and over his House which he never gave to his Church, *Eph.* 4. 12. that a ceremonious, pompous, outward shew-worship, drawn from *Pagan, Judaical and Antichristian* Observations might be introduc'd ; of all which there is not one word, tittle or iota in the whole Book of God : This then they who hold *Communion* with Christ are careful of ; they will admit of nothing, practice nothing in the Worship of God, private or publick, but what they have his *Warrant* for, unless it comes in his name, with *Thus saith the Lord*, they will not hear an Angel from Heaven. They know the Apostles themselves were to teach the Saints only what Christ commanded them, *Matth.* 28. 20. You know how many in this very Nation, in the days not long since passed, yea how many thousands left their *Native Soil*, and went into a vast and howling *Wilderness*, in the utmost parts of the world, to keep their souls undefiled and chaste to their dear Lord Jesus, as to this of his *Worship and Institutions*.

2. They

§. 28. 2. They readily *embrace, receive, and practise* every thing that the *Lord Christ* hath appointed. They enquire diligently into his Mind and Will, that they may know it. They go to him for directions, and beg of him to *lead them* in the way they have not *known*. The 119 *Psalms* may be a pattern for this. How doth the *good holy Soul* breath after instruction in the ways and *Ordinances*, the *Statutes* and *Judgments* of God? This I say they are *tender* in. What ever is of *Christ*, they willingly submit unto, accept and give up themselves to the constant practice hereof. What ever comes on any other account they refuse.

4. Christ manifests and evidences his love to his Saints in a way of *Bounty*, in that *rich plentiful Provision* he makes for them. It hath pleased the Father that in him all *fulness shall dwell*, Col. 1. 19. and that for this end, that of his *fulness we might all receive Grace for Grace*, Joh. 1. 16. I shall not insist upon the particulars of that *Provision* which Christ makes for his *Saints*, with all those *Influences* of the Spirit of Life and Grace that daily they receive from him, that Bread that he gives them to the full, the refreshment they have from him: I shall only observe this, that the Scripture affirms him to do all things for them in an *abundant manner*, or to do it *Richly* in a way of *Bounty*. Whatever he gives us, his *Grace* to assist us, his *presence* to comfort us, he doth it *abundantly*. You have the General assertion of it, Rom. 5. 20. *Where sin abounded, Grace did abound much more*. If *Grace abound much more* in comparison of sin, it is *abundant Grace* indeed, as will easily be granted by any that shall consider how *Sin* hath abounded and doth in every Soul. Hence he is said to be *able*, and we are bid to expect that he should do for us exceeding *abundantly above what we can ask or think*, Eph. 3. 20. Is it *pardon*ing mercy we receive of him? why he doth *abundantly pardon*, Isaiah 55. 7. he will *multiply* or *add* to pardon, he will *add pardon to pardon*, that grace and mercy shall abound above all our sins

sins and iniquities. Is it the Spirit he gives us? he *sheds him* upon us *richly* or *abundantly*, Tit. 3. 6. not only bidding us drink of the *waters of life freely*, but also bestowing him in such a plentiful measure that *rivers of water shall flow from them that receive him*, John 7. 38, 39. that they shall never thirst any more who have drank of him. Is it *Grace* that we receive of him? he gives that also in a way of bounty. We receive abundance of Grace, Rom. 5. 17. he *abounds towards us in all Wisdom and Prudence*, Ephes. 1. 18. Hence is that invitation, Cant. 5. 1. If in any thing then we are straitned, it is in our selves, Christ deals *bountifully* with us. Indeed the great sin of Believers is, that they make not use of Christ's Bounty as they ought to do; that we do not every day take of him Mercy in Abundance. The Oil never ceaseth, till the Vessels cease; Supplies from Christ fail not, but only when *our faith fails* in receiving them.

§. 29. Then our return to Christ is in a way of Duty; unto this two things are required;

1. That we *follow after* and practice Holiness in the power of it, as it is *obedience unto Jesus Christ*; under this formality, as *obedience to him*. All Gospel-Obedience is called *whatsoever Christ commands us*, Matth. 28. 20. And saith he, John 15. 14. *Ye are my friends if ye do what I command you*. and it is required of us that we *live to him who died for us*, 2 Cor. 5. 15. *live to him in all holy obedience*; *live to him* as our Lord and King. Not that I suppose there are peculiar precepts, and a peculiar law of Jesus Christ, in the observance whereof we are justified, as the Socinians fancy; for surely the Gospel requires of us no more, *but to love the Lord our God with all our hearts, and all our souls*, which the Law also required; but that the Lord Jesus having brought us into a condition of acceptance with God, wherein *our obedience is pleasing to him*, and we being to *honour him as we honour the father*, that we have a respect and peculiar regard to him in all our obedience, Tit. 2. 14. *he hath purchased us unto himself*, and thus Believers in their obedience eye Jesus Christ.

1. As



1. As the *author of their Faith and Obedience*, for whose sake it is given to them to believe, *Phil. 1. 29.* and who by his Spirit works that *obedience* in them. So the Apostle, *Heb. 12. 1, 2.* in the course of our *obedience* we look to *Jesus the Author of our Faith*; Faith is here both the Grace of Faith, and the Fruit of it in *obedience*.

§. 30. 2. As He, in, for, and by whom we have acceptance with God in our *obedience*. They know all their duties are weak, imperfect, and not able to abide the presence of God; and therefore they look to Christ, as he who bears the *iniquity of their holy things*, who adds incense to their Prayers, gathers out all the Weeds of their Duties, and makes them acceptable to God.

3. As one that hath renewed the *Commands of God* unto them with mighty obligations unto *obedience*. So the Apostle, *2 Cor. 5. 14, 15.* the love of Christ constrains us, of which afterwards.

4. They consider him as *God equal with the Father*, to whom all honour and obedience is due, so *Rev. 5. 14.* But these things I have not long since opened in another Treatise, about the Worship of Christ as Mediator, *Vindicia Evangel. chap. 13.* This then the Saints do in all their *Obedience*, they have a special regard to their dear Lord Jesus. He is on all these accounts, and innumerable others, continually in their thoughts; his love to them, his life for them, his death for them, all his kindness and mercies constrains them to live to him.

§. 31. 2. By labouring to abound in fruits of holiness; as he deals with us in a way of bounty, and deals out unto us abundantly, so he requires that we abound in all grateful, obediential returns to him; so we are exhorted to be always abounding in the work of the Lord, *1 Cor. 15. 58.* This is that I intend; the Saints are not satisfied with that measure that at any time they have attained, but are still pressing that they may be more dutiful, more fruitful to the Lord Jesus Christ.

§. 32. And this is a little glimpse of some of that

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*Communion* which we enjoy with Christ. It is but a little from him, who hath the least Experience of it, of all the Saints of God : Who yet hath found that in it, which is better than *Ten thousand Worlds* ; who desires to spend the residue of the few and evil Days of his Pilgrimage, in pursuit hereof, in the Contemplation of the *Excellencies, Desirableness, Love, and Grace* of our dear Lord *Jesus*, and in making Returns of Obedience according to his Will : To whose Soul, in the midst of the Perplexities of this wretched World, and cursed Rebellions of his own Heart, this is the great Relief, *That he that shall come, will come, and will not tarry : The Spirit and the Bride say come, and let him that readeth say come ; even so come Lord Jesus.*

# CHAP. VI.

- I. *Of Communion with Christ in purchased Grace : Purchased Grace considered in respect of its rise and fountain. The first rise of it, in the Obedience of Christ : Obedience properly ascribed to Christ : Two ways considered : What it was, and wherein it did consist. Of his Obedience to the Law in general : Of the Law of the Mediator : His habitual Righteousness, how necessary, as also his Obedience to the Law of the Mediator. Of his actual Obedience, or active Righteousness. All Christ's Obedience performed as he was Mediator. His active Obedience for us. This proved at large : Gal. 4. 4, 5. Rom. 5. 19. Phil. 3. 19. Zech. 3. 3, 4, 5. One Objection removed. Considerations of Christ's active Righteousness closed. Of the Death of Christ, and its Influence into our Acceptation with God : A Price : Redemption, what it is. A Sacrifice : Atonement made thereby : A Punishment : Satisfaction thereby. The Intercession of Christ : With its Influence into our Acceptation with God.*

**O**UR Process is now to Communion with Christ, in purchased Grace : As it was before proposed. *That we may know him, and the Power of his Resurrection, and the Fellowship of his Suffering, and be made conformable to his Death,* Phil. 3. 10.

By Purchased Grace I understand all that *Righteousness* and *Grace* which Christ hath *procured* or *wrought* out for us, or doth by any means make us partakers of, or bestows on us for our benefit, by any thing that he hath *done* or *suffered*, or by any thing he continueth to do as Mediator.

1. *What this purchased Grace is, and wherein it doth consist.*

2. *How we hold Communion with Christ therein:* These Two are the things that now come under Consideration.

The first may be considered two ways.

1. In respect of the *Rise* and *Fountain* of it.

2. Of its *Nature*, or wherein it consisteth.

1. It hath a *Threefold Rise, Spring* or *Causality* in CHRIST.

1. The *Obedience* of his *Life*.

2. The *Suffering* of his *Death*.

3. His continued *Intercession*.

All the Actions of Christ as Mediator, leading to the *Communication* of *Grace* to us, may either be referred to these heads, or to some things that are subservient to them, or consequents of them.

§. 2. For the Nature of this Grace wherein we have *Communion with Christ*, flowing from these Heads and Fountains, it may be referred to these Three.

1. Grace of *Justification* or Acceptation with God, which makes a relative Change in us, as a State and Condition.

2. Grace of *Sanctification* or *Holiness* before God, which makes a *Real Change* in us, as to Principle and Operation.

3. Grace of *Privilege*, which is mixed, as we shall shew, if I go forth to the handling thereof.

§. 3. Now that we have *Communion with Christ* in this *purchased Grace*, is evident on this single Consideration; that there is almost nothing that Christ hath *done*, which is

is a Spring of that Grace whereof we speak, but we are said to do it with him. We are crucified with him, *Gal. 2. 20.* we are dead with him, *Rom. 6. 4.* *Col. 2. 12.* we are quickned together with him, *Col. 2. 13.* risen with him, *Col. 3. 1.* He hath quickned us together with Christ, and hath raised us up together, and made us sit together in heavenly places, *Ephes. 2. 5, 6.* In the actings of Christ, there is by vertue of the compact between him as Mediator and the Father, such an assured foundation laid of the communication of the fruits of those actings, unto those in whose stead he performed them, that they are said, in the participation of those fruits to have done the same things with him. The life and power of which Truth, we may have occasion hereafter to inquire into.

§. 4. The first Fountain and Spring of this Grace wherein we have our Communion with Christ is first to be considered; and that is the *Obedience of his life*, concerning which it must be declared:

1. What it is that is intended thereby, and wherein it consisteth.

2. What influence it hath into the Grace whereof we speak.

To the handling of this, I shall only premise this Observation; namely, that in order of procurement, the Life of Christ (as was necessary;) precedeth his Death, and therefore we shall handle it in the first place: But in the order of Application, the Benefits of his Death are bestowed on us, antecedently in the nature of the things themselves, unto those of his life; as will appear, and that necessarily from the State and Condition wherein we are.

§. 5. 1. By the obedience of the Life of Christ, I intend the universal Conformity of the Lord Jesus Christ, (as he was, or is in his being Mediator) to the whole Will of God; and his compleat actual fulfilling of the whole of every Law of God, or doing of all that God in them required. He might have been perfectly holy by obedience to the Law



*Law of Creation*, the Moral Law, as the *Angels* were: Neither could any more as a *Man walking with God*, be required of him. But he submitted himself also to *every Law*, or Ordinance, that was introduced upon the occasion of Sin, which on his own account he could not be subject to; it becoming him to fulfil ALL RIGHTEOUSNESS, *Mat.* 3. 15. as he spake in reference to a newly instituted Ceremony.

§ 6. That *Obedience* is properly ascribed unto Jesus Christ, as Mediator, the Scripture is witness, both as to *name* and *thing*. *Heb.* 5. 8. *Tho' he were a Son, yet learned he Obedience, &c.* Yea, he was obedient in his Sufferings, and it was that which gave *Life* to his *Death*, *Phil.* 2. 8. He was obedient to Death; for therein, he did *make his Soul an Offering for Sin*, *Isa.* 53. 10. Or *his Soul made an Offering for Sin*, as it is interpreted, *v.* 12. He poured out his Soul to Death, or his Soul poured out its self unto Death. And he not only sanctified himself to be an Offering, *Joh.* 17. 9. But he also offered up himself, *Heb.* 9. 14. An Offering of a sweet savour to God, *Ephes.* 5. 2. Hence as to the whole of his work, he is called the *Father's Servant*, *Isa.* 42. 1. and *v.* 19. And he professes of himself, That he came into the World, to do the Will of God, the Will of him that sent him; for which he manifests his great readiness, *Heb.* 10. 7. all which evince his Obedience. But, I suppose, I need not insist on the Proof of this, that Christ in the Work of Mediation, and as Mediator, was obedient, and did what he did, willingly, and cheerfully, in Obedience to God.

§. 7. Now this Obedience of Christ may be considered two ways:

1. As to the *Habitual Root*, and Fountain of it.
2. As to the *Actual Parts*, or Duties of it.

1. The *Habitual Righteousness* of Christ, as Mediator, in his Humane Nature, was the *absolute, compleat, exact Conformity* of the Soul of Christ, to the Will, Mind, or Law of God, or his perfect *habitually* inherent Righteousness.

ousness. This he had necessarily from the Grace of Union, from whence it is, that that which which was born of the *Virgin* was an *Holy thing*, *Luk. 1. 35.* It was I say necessary *consequently* that it should be so; though the effecting of it were by the free operations of the Spirit, *Luk. 2. 52.* He had an All-fulness of Grace on all accounts. This the Apostle describes, *Heb. 7. 26.* *Such an high Priest became us, Holy, harmless undefiled, separate from sinners.* Every way separate and distant from sin and sinners he was to be. Whence he is called the *Lamb of God without spot or blemish*, *1 Pet. 1. 19.* This habitual Holiness of Christ was *inconceivably* above that of the Angels. He who *chargeth* his Angels with *folly*, *Job. 4. 18.* who *putteth no trust in his Saints*, and in whose sight the *Heavens* (or their inhabitants) *are not clean*, *ch. 15. 15.* all ways *embraceth* him in his *bosom*, and is always well pleased with him, *Matth. 3. 17.* And the reason of this is, because every other creature though never so holy, hath the spirit of God by *measure*; but he was not *given to Christ by measure*, *Job. 3. 34.* and that because it pleased him, that in him *all fulness should dwell*, *Col. 1. 19.* This habitual grace of Christ, though not absolutely infinite, yet in respect of any other creature, it is as the water of the Sea, to the water of a Pond or Pool. All other creatures are *depressed* from perfection by this, that they subsist in a *created dependent* being, and so have the *fountain* of what is communicated to them, without them. But the *human nature* of Christ subsists in the person of the Son of God, and so hath the ~~bottom~~ *bottom and fountain* of its holiness; in the strictest unity with it self.

§. 8. 2. The *Actual* Obedience of Christ, (as was said) was his *willing, cheerful, obediential* performance of every thing, duty, or command, that God by vertue of any Law whereto we were subject and obnoxious, did require; and moreover to the *peculiar Law of the Mediator*. Hereof then are two parts.

1. That whatever was required of us by vertue of any Law, that he did and fulfilled. Whatever was required of us by the Law of Nature in our state of *Innocency*, whatever kind of Duty was added by morally positive, or Ceremonial Institutions, whatever is required of us in way of *Obedience* to Righteous, Judicial Laws, He did it all. Hence he is said to be *made under the Law*, *Gal. 4. 4.* subject or obnoxious to it, to all the Precepts or Commands of it. So *Matth. 3. 15.* He said *it became him to fulfil all Righteousness*, *πάντας δικαιουσύναι*, all manner of Righteousness whatever; that is every thing that God required, as is evident from the application of that general *Axiome* to the Baptism of *John*. I shall not need for this to go to particular instances in the Duties of the *Law of Nature* to God and his Parents; of *morally positive* in the Sabbath, and other acts of Worship; of the *Ceremonial Law* in *Circumcision*, and observation of all the Rites of the *Judaical Church*; of the *Judicial*, in paying Tribute to Governours. It will suffice I presume, that on the one hand *He did no sin*, neither was guile found in his mouth, and on the other, that *He fulfilled all righteousness*, and thereupon the Father was always well pleased with him: This was that which he owned of himself, That *He came to do the Will of God*, and he did it.

§. 10. 2. There was a peculiar Law of the Mediator, which respected himself meerly, and contained all those acts and duties of his, which are not for our imitation. So that Obedience which He shewed in dying, was peculiarly to this Law, *John 10. 18.* *I have power to lay down my life, This commandment have I received of my Father.* As Mediator, he receiv'd this peculiar command of his Father, that he should lay down his life, and take it again, and He was obedient thereunto. Hence we say, He who is Mediator, did some things meerly as a man subject to the Law of God in general, so he pray'd for his Persecutors, those that put him to death, *Luke 23. 24.* some things as Mediator; so he pray'd for his Elect only,

*John 17. 9.*

*John* 17.9. There were not worse in the World really and evidently, than many of them that crucified him; yet as a man subject to the Law, he forgave them and pray'd for them. When he prayed as Mediator, his Father always heard him and answered him, *John* 11.41. and in the other Prayers, He was accepted as one exactly performing his Duty.

§. 11. This then is the Obedience of Christ, which was the first thing proposed to be considered. The next is, that it hath an Influence into the Grace of which we speak, wherein we hold Communion with him, namely, *our free Acceptation with God*; what that Influence is, must also follow in its order.

1. For its *habitual Righteousness*, I shall only propose it under these two Considerations:

1. That upon this supposition, that it was needful that we should have a Mediator that was God and Man in one Person, as it could not otherwise be, it must needs be, that He must be *so holy*. For altho there be but one primary, necessary effect of the *Hypostatical Union*, which is the Subsistence of the Humane Nature in the Person of the Son of God, yet that He that was so united to him, should be an holy thing, compleatly holy, was necessary also, of which before.

2. That the Relation which this Righteousness of Christ hath to the Grace we receive from him, is only this, that thereby he was *in a way*, fit to do all that he had to do for us. This is the intendment of the Apostle, *Heb.* 7.26. *such an one became us*; it was needful he should be such an one, that he might do what he had to do. And the Reasons hereof are two.

1. *Had he not been compleatly furnished with habitual Grace, He could never have actually fulfilled the Righteousness which was required at his hands.* It was therein that he was able to do all that he did. So himself lays down the presence of the Spirit with him, as the bottom and foundation of his going forth to his work. *Isa.* 61.1.



2. He could not have been a compleat and perfect Sacrifice, nor have answered all the Types and Figures of him, that were compleat and without blemish; but now Christ having this habitual righteousness, if he had never yielded any continued obedience to the Law actively, but had suffered as soon after his Incarnation, as Adam sinned after his Creation, He had been a fit Sacrifice and Offering, and therefore doubtless, his following obedience hath another use besides *an* to fit him for *n our* on Oblation, for which he was most fit without it.

§. 12. For Christs obedience to the Law of Mediation, wherein it is not coincident with his passive obedience, as they speak (for I know that expression is improper) it was that which was requisite for the discharging of his Office, and is not imputed unto us, as tho we had done it, tho the ἀποτέλεσματα, and fruits of it are; but is of the nature of his Intercession; whereby he provides the good things we stand in need of, at least subserviently to his Oblation and Intercession; of which more afterwards.

§. 13. About his actual fulfilling of the Law, or doing all things that of us are required, there is some doubt and question; And about it there are three several Opinions.

1. That this active obedience of Christ hath no further influence into our Justification and Acceptation with God, but as it was preparatory to his blood-shedding and oblation, which is the sole cause of our Justification, the whole Righteousness which is imputed to us, arising from thence.

a Præcipitur Levit. 22. 20. ne offeratur pecus in quo sit. כֹּחַ מִמּוֹ : id est corporis vitium : a כֹּחַ efficitur מוֹחַ culpa : unde Christus dicitur אֲמוּחַ : inculpatus : apponitur autem כֹּחַ כִּי כֹחַ, hoc est integrum. ibid. v. 19. Et sic Exod. 12. 5. præcipitur de agno paschali, ut sit כֹּחַ, id est integer, omnis scilicet vitii expers. Idem præcipitur de agni jugis sacrificii, Numb. 28. 3. quo ipsa nimirum sanctitas Christi tanquam vittima præfigurata sunt, Piscat. in 1. Pet. 1. 19.

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2. That it may be considered two ways, 1. As it is purely obedience, and so it hath no other state but that before mentioned. 2. As it was accomplished with suffering, and join'd with it, as it was part of his humiliation, so it is imputed to us, or is part of that, upon the account whereof, we are justified.

3. That this *obedience* of Christ being done for us, is reckoned graciously of God, unto us, and upon the account thereof, are we accepted as Righteous before him. My intendment is not to handle this difference in the way of a controversy, but to give such an understanding of the whole, as may speedily be reduced to the practice of Godliness and consolation? and this I shall do in the ensuing Observations.

§. 14 That the Obedience that Christ yielded to the Law in general, is not only to the peculiar law of the Mediator, though he yielded it as Mediator. He was incarnate as Mediator, *Heb. 2. 14.* and, *Gal. 4. 4.* And all He afterwards did, it was as our Mediator: for that cause *came he into the World*, and did, and suffered, what ever He *did* or *suffered* in this world. So that of this expression, as Mediator, there is a twofold sence: for it may be taken strictly, as relating solely to the *Law of the Mediator*, and so Christ may be said to do *as Mediator*, only what he did in obedience to that Law; but in the sence now insisted on, what ever Christ did as *a man subject* to any Law, he did it as Mediator, because he did it as part of the duty incumbent on him, who undertook so to be.

§. 15. 2. That what ever *Christ did as Mediator*, He did it for them *whose Mediator* He was, or in whole stead, and for whose good, He executed the Office of a Mediator before God: This the Holy Ghost witnesseth, *Rom. 8.*

3. *What the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us.* Because that we could not in that condition of weakness, whereinto we are cast by sin,

come to God, and be freed from condemnation by the Law; God sent Christ as Mediator to do and suffer whatever the Law required at our hands, for that end and purpose, that we might not be condemned, but accepted of God. It was all to this end, *That the Righteousness of the Law might be fulfilled in us*; that is, which the Law required of us, consisting in Duties of Obedience, this Christ performed for us. This expression of the Apostle, *God sending his own Son, in the likeness of sinful flesh, and for sin condemning sin in the flesh*; if you will add to it that of *Gal. 4. 4.* that he was so sent forth, as that he was *υπο τον νομον γεννηται*, *made under the Law*, that is, *obnoxious to it*, to yield all the obedience that it doth require, comprizes the whole of what Christ did or suffered; and all this the Holy Ghost tells us, *was for us, v. 4.*

§. 16. 3. *That the end of this active Obedience of Christ cannot be assigned to be, That he might be fitted for his Death and Oblation.* For he answered all Types, and was every way fit to be made an Offering for Sin, by his Union, and Habitual Grace; so that if the *Obedience* Christ performed, be not reckoned to us, and done upon our account, there is no just cause to be assigned, why he should live here in the World so long as he did, in *perfect obedience to all the Laws of God*. Had he died before, there had been *perfect Innocence* and *perfect Holiness*, by his habitual Grace, and infinite virtue and worth from the Dignity of his Person. And surely he yielded not that *long course* of all manner of *Obedience*, but for some great and special purpose in reference to our Salvation.

§. 17. 4. That, had not the *Obedience* of Christ been for us (in what sense we shall see instantly) it might in his life have been required of him, to yield obedience to the *Law of Nature*, the only Law which he could be liable to as a Man; for an innocent man in a Covenant of Works, as he was, needs *no other Law*, nor did God ever give *any other Law* to any such Person; (the *Law of Creation* is all that an innocent Creature is liable to, with what

*x but see Christ's righteousness in the sense of actual and habitual conformity to the law.*

what *Symbols* of that Law God is pleased to add.) And yet to this Law also was his *Subjection voluntary*, and that not only consequentially, because he was born upon his own choice, not by any natural course, but also because as Mediator, God and Man, he was not by the Institution of that Law obliged unto it, being as it were exempted, and lifted above that Law by the *Hypostatical Union*; yet when I say, *his subjection hereunto was voluntary*, I do not intend that it was merely arbitrary and at choice, whether he would yield obedience unto it or no; but on supposition of his undertaking to be a Mediator, it was necessary it should be so; but that he voluntarily and willingly submitted unto, and so became really subject to the Commands of it. But now moreover, Jesus Christ yielded perfect obedience to all those Laws, which came upon us by the occasion of sin, as the *Ceremonial Law*; yea those very Institutions that signified the washing away of sin, and Repentance from sin, as the *Baptism of John*, which He had no need of himself. This therefore must needs be for us. *both as an*

5. That the *Obedience* of Christ cannot be reckoned amongst his Sufferings, but is clearly distinct from it; As to all Formalities, Doing is one thing, Suffering another; they are in *divers Predicaments*, and cannot be coincident.

See then briefly, what we have obtained by those Considerations: And then I shall intimate what is the Stream issuing from this First Spring or Fountain of Purchased Grace, with what influence it hath thereinto.

1. By the Obedience of the Life of Jesus Christ, you see what is intended: his willing submission unto, and perfect compleat fulfilling of every Law of God, that any of the Saints of God were obliged unto. It is true, every act almost of Christ's obedience, from the blood of his *Circumcision*, to the blood of his Cross, was attended with suffering; so that his whole life might in that re-



gard be called a Death: But yet looking upon his *willingness* and *obedience* in it, it is distinguished from his sufferings peculiarly so called, and termed his *active righteousness*. This is then I say, as was shewed, that compleat *absolutely* perfect accomplishment of the whole *Law* of God by Christ, our Mediator; whereby He not only did no Sin, neither was there guile found in his Mouth, but also most perfectly fulfilled all Righteousness, as He affirmed it became him to do.

2. That this *Obedience* was performed by Christ, not for himself, but for us, and in our stead; it is true! It must needs be, that whilst he had his *conversation in the flesh*, he must be most *perfectly and absolutely holy*. But yet the *prime intendment* of his accomplishing of holiness, which consists in the compleat obedience of his *whole life* to any *Law* of God, that was no less for us, than his suffering Death: That this is so, the Apostle tells us, *Gal. 4. 4, 5.* *God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law*: this Scripture formerly named, must be a little farther insisted on. He was both *made of a Woman*, and *made under the Law*, that is, obedient to it for us. The end here both of the *Incarnation* and *Obedience* of Christ to the *Law*, (for that must needs be understood here by the Phrase *ὑπὸ νόμῳ γενόμενος*, that is, disposed of in such a condition, as that he must yield subjection and obedience to the *Law*) was all to redeem us. In those two expressions *made of a Woman*, *made under the Law*, the Apostle doth not knit his *Incarnation* and *Death* together, with an exclusion of the obedience of his life. And he was so made *under the Law*, as those were under the *Law* whom he was to redeem. Now we were *under the Law*, not only as obnoxious to its *Penalties*, but as bound to all the *Duties* of it. That this is our being *under the Law*, the Apostle informs us, *Gal. 4. 21.* Tell me, ye that desire to be under the *Law*. It was not the *penalty of the Law* they desired to be under; but to be under it, in respect of obedience,

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Take away then the end and you destroy the means; if Christ were not *incarnate*, nor made *under the Law* for himself, He did not yield *obedience* for himself; it was all for us, even for *our good*; let us now look forward, and see what influence this hath into our acceptance.

§. 20. 3. Then I say, this perfect *complete obedience* of Christ to the Law is reckoned unto us. As there is a *truth* in that, *the day thou eatest thou shalt die*; Death is the reward of sin, and so we cannot be freed from death, but by the *death of Christ*, Heb. 2. 13, 14. So also is that no less true, *do this and live*, that *life is not to be obtained, unless all be done*, that the Law requires. That is still true, *if thou wilt enter into life, keep the commandments*, Mat. 19. 17. *then they must then be kept by us or our surety.* *Let us see the Law*

Neither is it of any *value*, which by some is objected, That if Christ yielded *perfect obedience* to the Law for us, then are we no more bound to yield obedience; for by his undergoing *Death*, the *penalty of the Law*, we are freed from it.

I Answer, How did Christ *undergo Death*, merely as it was penal; how then are we delivered from death merely as it is *penal*; yet we must die still, yea, as the last conflict with the *effects of sin*, as a passage to our Father we must die. Well then, Christ yielded *perfect obedience* to the Law, but how did he do it? purely as it stood in that *conditional, do this and live*; He did it in the *strength of the Grace* he had received. He did it as a *means of life, to procure life by it*, as the tenour of a Covenant. Are we then freed from this *obedience*? yes, but how far? from doing it in *our own strength*, from doing it for *this end*, that we may obtain *life everlasting*. It is vain that some say confidently, that *we must yet work for life*; it is all one, as to say, *we are yet under the old Covenant, hoc fac & vires*; We are not freed from obedience, as a way of walking with God, but we are, as a way of *working* to come to him. Of which at large afterwards.

*What does the Law require us Rom. only perfect & perpetual obedience*

§. 21. Rom. 5. 18. 19. By the Righteousness of one, the free gift came upon all men unto Justification of Life, By the Obedience of one many shall be made Righteous, saith the Holy Ghost. By his Obedience to the Law, are we made Righteous, it is reckoned to us for Righteousness. That the passive Obedience of Christ is here only intended, is false.

First it is opposed to the disobedience of Adam which was active. The *ἡμετέραν*, is opposed *παρεπρωματι* the Righteousness to the fault. The fault was an active transgression of the Law; and the Obedience opposed to it must be an active accomplishment of it. Besides obedience placed singly in its own nature, denotes an Action, or Actions conformable to the Law; and therein came Christ, not to destroy but fulfill the Law, Math. 5. 17. that was the design of his coming; and so for us; he came to fulfill the Law for us, Isa. 9. 6. and born to us, Luk. 2. 11. This also was in that will of the Father, which out of his infinite Love he came to accomplish. 2. It cannot clearly be evinced that there is any such thing in Propriety of Speech, as passive Obedience: obeying is doing; to which passion or suffering cannot belong: I know it is commonly called so, when men obey until they suffer; but properly it is not so.

§. 22. So also Phil. 3. 9. And be found in him not having my own Righteousness which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by faith. The Righteousness we receive is opposed to our own obedience to the Law; opposed to it, not as something in another kind, but as something in the same kind, excluding that from such an end which the other obtains. Now this is the obedience of Christ to the Law. Himself thereby being made to us Righteousness, 1 Cor. 1. 30.

Rom. 5. 10 the issue of the death of Christ is placed upon Reconciliation, that is a slaying of the Enmity and restoring us into that Condition of Peace and Friendship wherein Adam, was before his fall, But is there no more

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to be done? notwithstanding that <sup>there</sup> ~~their~~ was ~~no~~ <sup>no</sup> ~~wrath~~ due to Adam, yet he was to obey if he would enjoy eternal life. Something there is moreover to be done in respect of us, if after the slaying of the enmity and Reconciliation made we shall enjoy life; being reconciled by his death: we are "saved by that perfect Obedience which in his life" he yielded to the Law of God. There is distinct mention made of Reconciliation, through a non-imputation of sin as *Psalm* 32. 1. *Luk.* 1. 77. *Rom.* 3. 25. 2 *Cor.* 5. 19: and Justification through an imputation of Righteousness, *Jerem.* 23. 6. *Rom.* 4. 5. 1 *Cor.* 1. 30. altho these things are so far from being separated, that they are reciprocally affirmed of one another; which as it doth not evince an Identity, so it doth an eminent Conjunction: and this last we have by the life of Christ.

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§. 23. This is fully expressed in that Typical Representation of our Justification before the Lord, *Zeck.* 3. 3, 4. 5. two things are there expressed, to belong to our free Acceptation before God. 1. The taking away of the guilt of our sin, our filthy robes: this is done by the death of Christ. Remission of sin is the proper fruit thereof; but there is more also required, even a collation of Righteousness, and thereby a right to life eternal; this is here called fine change of raiment: so the Holy Ghost expresses it again, *Isa.* 61. 10. where he calls it plainly the garment of Salvation, and the robe of Righteousness: now this is only made ours by the obedience of Christ, as the other by his death.

§. 24. *Obj.* But if this be so, then are we as Righteous as Christ himself, being Righteous with his Righteousness.

*Ans.* But first here is a great difference if it were no more than that this Righteousness was inherent in Christ, and properly his own, it is only reckoned or imputed to us: or freely bestowed on us: and we are made Righteous with that which is not ours. But secondly the truth is, that Christ was not Righteous with that Righteousness for himself, but for us: So that here can be no comparison; only this we may say, we are Righteous with

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X a gross misinterpretation  
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his Righteousness which he wrought for us, and that completely.

And this now is the rise of the purchased Grace whereof we speak, the obedience of Christ. And this is the influence of it into our Acceptation with God. Whereas the *guilt of sin*, and our obnoxiousness to punishment to that account, is removed and taken away, as shall farther be declared, by the Death of Christ; and whereas besides the *taking away of sin*, we have need of a *complete righteousness* upon the account whereof we may be *accepted* with God, this obedience of Christ, through the free Grace of God is imputed unto us for that end and purpose.

This is all I shall for the present insist on to this purpose; that the *passive righteousness* of Christ only, is imputed to us, in the *non-imputation* of sin, and that on the Condition of our Faith and New Obedience, so exalting them into the room of *the Righteousness of Christ*, is a thing which in Communion with the Lord Jesus, I have as yet no acquaintance withal: What may be said in the way of Argument on the one side or other, must be elsewhere considered.

The second spring of our Communion with Christ in purchased Grace, is his *Death and Oblation*. He lived for us; he died for us. He was ours in all he did, in all he suffered<sup>a</sup>.

I shall be the more brief in handling of this, because on another Design I have elsewhere at large treated of all the concernments of it. *Vindic. Evan. cap. 20, 21, 22.*

Now the Death of Christ, as it is a spring of that purchased Grace wherein we have Communion with him, is in the Scripture proposed under a Threefold Consideration.

1. Of a *Price*. 2. Of a *Sacrifice*. 3. Of a *Penalty*.

<sup>a</sup> *Tantane me tenuis vivendi, nate, voluptas. Ut pro me hostili paterer succedere dextra, quem genui? tuane hæc genitor per vulnera servor morte tua vivens?* Virgil *Æneid.* lib. 10, 845.

§. 26. In the first regard, its proper effect is *Redemption*, in the second *Reconciliation* or *Atonement*, in the third *Satisfaction*; which are the great Ingredients of that *Purchased Grace* whereby in the first place we have Communion with Christ.

1. It is a *Price*; *We are bought with a price*, 1 Cor. 6. 20. *being not redeemed with Silver and Gold, and corruptible things, but with the precious blood of Christ*, 1 Pet. 1. 17, 18. which therein answers those things in other contracts; *He came to lay down his life a ransom for many*, Matth. 20. 28. *A price of Redemption*, 1 Tim. 2. 6. The proper use and energy of this expression in Scripture, I have elsewhere declar'd.

§. 28. Now the proper effect and issue of the *death of Christ* as a *Price* or *Ransome*, is as I said, *Redemption*. *Redemption* is, *The deliverance of any one from Bondage, or Captivity, and the miseries attending that condition, by the intervention or interposition of a Price or Ransom pay'd by the Redeemer to him by whose Authority the Captive was detained.*

1. In general, it is a *Deliverance*; Hence Christ is call'd the *Deliverer*, Rom. 11. 26. *giving himself to deliver us*, Gal. 1. 4. He is Jesus who *delivers us from the wrath to come*, 1 Thess. 1. 10.

2. It is the delivery of one from *bondage or captivity*; we are without him, all Prisoners and Captives; *bound in prison*, Isa. 61. 1. *sitting in darkness, in the prison-house*, Isa. 42. 7. *Prisoners in the Pit wherein there is no water*, Zech. 9. 11. *the captives of the mighty, and the prey of the terrible*, Isa. 49. 25. under a Captivity that must be *led captive*, Psal. 68. 18. this puts us in *Bondage*, Heb. 2. 14.

3. The Person committing thus to Prison and into *Bondage*, is God himself. To him we owe our *Debts*, Mat. 6. 12. & 18. 27, &c. *against him are our offences*, Psal. 51. 5. He is the *Judge* and *Lawgiver*, James 4. 12. to sin is to rebel against him. He shuts up men under disobedience. Rom. 11. 22. And he shall cast both *body and soul of the impenitent into Hell fire*: Math. 10. 28. To his wrath are men obnoxious, Job. 3. 36. and ly under it by the sentence of the Law, which is their Prison.

4. The

4. The miseries that attended this condition are innumerable, Bondage to *Satan*, *sin*, and the world, comprizes the sum of them, from all which we are delivered by the death of Christ as a *Price* or *Ransom*. God hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son, in whom we have Redemption through his blood, *Col.* 1. 13. 14. And he redeems us from all iniquity, *Tit.* 2. 14. from our vain Conversation, *1 Pet.* 1. 18, 19. even from the guilt and power of our sin, purchasing us to himself a peculiar people zealous of Good works, *Tit.* 2. 14. so dying for the Redemption of transgressors, *Heb.* 9. 15. Redeeming us also from the World, *Gal.* 4. 5.

4. And all this is by the payment of the price mentioned, into the hand of God, by whose supream Authority we were detained Captives under the Sentence of the Law. The Debt is due to the great Householder, *Matth.* 18. 23, 24. And the Penalty, his Curse and Wrath from which by it we are delivered, *Rev.* 2. 5.

This the Holy Ghost frequently insists on, *Rom.* 3. 24, 25. Being justified freely by his grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins : so also *1 Cor.* 6. 20. *1 Pet.* 1. 18. *Matth.* 20. 28. *1 Tim.* 2. 6. *Ephes.* 1. 7. *Col.* 1. 13. *Gal.* 3. 13. And this is the first consideration of the Death of Christ, as it hath an influence into the procurement of that Grace wherein we hold Communion with him.

§. 29. Secondly, It was a Sacrifice also. He had a body prepared him, *Heb.* 10. 5. wherein he was to accomplish what by the Typical Oblations, and Burnt-Offerings of the Law was prefigured. And that Body he offered, *Heb.* 10. 10. that is his whole humane nature, for his Soul also was made an offering for sin, *Isa.* 53. 10. on which account he is said to offer himself, *Ephes.* 5. 2. *Heb.* 1. 3. & 9. 24. He gave himself a sacrifice to God of a sweet smelling savour. And this he did willingly, as became him who was to be a Sacrifice. The Law of this obedience being  
written

written in his heart, *Psal.* 40.9. that is, he had a readiness, willingness, desire for its performance.

Now the end of *Sacrifices*, such as his was, *bloody and for sin*, *Rom.* 4.3. *Heb.* 2.17. was *Atonement* and *Reconciliation*. This is every where ascribed to them, that they were to make *atonement*, that is in a way suitable to their Nature. And this is the tendency of the Death of Christ, as a Sacrifice, *Atonement* and *Reconciliation* with God. Sin had broken friendship between God and us, *Isa.* 63.10. whence his Wrath was on us, *John* 3. 36. and we are by nature obnoxious to it, *Ephes.* 2. 3. This is taken away by the Death of Christ, as it was a sacrifice, *Dan.* 9.24. *when we were enemies we were reconciled to God by the death of his Son*, *Rom.* 5.10. and thereby do we receive the atonement, *v.* 11. For God was in Christ reconciling the world to himself, not imputing to them their sins and their iniquities. *2 Cor.* 5.19,20,21. So also *Eph.* 2.12,13,14,15,16. and in sundry other places: And this is the second consideration of the Death of Christ, which I do but name, having at large insisted on these things elsewhere.

§. 30. *Thirdly*, It was also a punishment. A punishment in our stead. He was wounded for our sins, and bruised for our iniquities, the chastisement of our Peace was on him, *Isa.* 53.5. God made all our iniquities (that is the punishment of them) to meet upon him, *v.* 6. he bare the sins of many, *v.* 12. His own self bare our sins in his body on the Tree, *1 Pet.* 2.24,25. And therein he who knew no sin, was made sin for us, *2 Cor.* 5.21. what it is in the Scripture to bear sin, see *Deut.* 19.5. 20.17. *Numb.* 14.33. *Ephes.* 18. 20. The nature, kind, matter and manner of this punishment, I have, as I said before elsewhere discussed.

Now bearing of Punishment tends directly to the giving satisfaction to him who was offended, and on that account inflicted the punishment. Justice can desire no more than a proportionable punishment due to the offence. And this on his own voluntary taking of our persons; undertaking to be our Mediator, was inflicted on our dear Lord



Lord Jesus. His substituting himself in our *Room*, being allowed of by the Righteous Judge, satisfaction to him doth thence properly ensue.

And this is the threefold consideration of the death of Christ, as it is a *principal spring* and fountain of that *Grace* wherein we have communion with him: for, as will appear in our Process, the single and most eminent part of *purchased Grace*, is nothing but the natural *(exurgency)* of the threefold effects of the Death of Christ, intimated to flow from it, on the account of the threefold Consideration insisted on. This then is the Second Rise of *purchased Grace*, which we are to eye, if we hold Communion with Christ in it, his Death and Blood-shedding, under this Threefold Notion, of a *Price*; an *offering*, and *punishment*.

§. 31. But *Thirdly*, This is not all, the Lord Christ goes farther yet; he doth not leave us so; but follows on the work to the utmost; *He died for our sins, and rose again for our justification*; He rose again to carry on the compleat work of *purchased Grace*; that is, by his *Intercession*, which is the *Third* rise of it. In respect of this he is said to be able to *save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them*, Heb. 7. 27.

§. 30. Now the Intercession of Christ, in respect of its influence into *purchased Grace*, is considered two ways.

1. As a *continuance* and carrying on of his Oblation, for the making out of all the *fruits* and *effects* thereof unto us. This is called his *appearing in the presence of God for us*, Heb. 9. 24. that is, as the High Priest having offered the great Offering for *Expiation of Sin*, carried in the blood thereof into the *most holy place*, where was the *Representation* of the presence of God, so to perfect the *Attainment* He had made for himself and the People: So the Lord Christ having offered himself as a sweet *smelling Sacrifice* to God, being sprinkled with his own blood, appears in the presence of God, as it were to mind him of the

the engagement made to him, or the Redemption of sinners by his blood, and the making out the good things to them, which were procured thereby; and so this appearance of his hath an influence into purchased Grace, inasmuch as thereby he puts in his claim for it, in our behalf.

2. He procureth the Holy Spirit for us, effectually to collate and bestow all this purchased Grace upon us; That he would do this, and doth it for us, we have his engagement, John 14. 16. This is purchased Grace in respect of its Fountain and Spring; Of which I shall not speak farther at present, seeing I must handle it at large, in the Matter Of the Communion we have with the Holy Ghost.

## CHAP. VII.

*The Nature of Purchased Grace: Referred to Three Heads.*

1. Of our Acceptation with God. Two parts of it. Of the Grace of Sanctification. The several parts of it.

**T**HE Fountain of that Purchased Grace wherein the Saints have Communion with Christ being discovered; In the next place, The Nature of this Grace it self may be considered.

As was said, it may be referred unto three Heads:

1. Grace of Acceptation with God.
2. Grace of Sanctification from God.
3. Grace of Priviledges with, and before God:

1. Of Acceptation with God; out of Christ we are in a state of Alienation from God; accepted neither in our Persons, nor Services. John. 3. 36. Ephes. 3. 2. Sin makes a Separation between God and us; That State, with all its consequents, and attendencies, is not my business to unfold.

The first issue of Purchased Grace, is to restore us into a state of Acceptation; And this is done two ways,

1. By a Removal of that for which we are refused; the cause of the Enmity. 2. By a Bestowing of that for which we are accepted. Not only all causes of quarrel were

to be taken away, that so we should not be under *displeasure*; but also that was to be given unto us, that makes us the Objects of God's delight and pleasure; on the account of the want whereof we are distanced from God.

§. 3. It gives a Removal of that for which we are refused. This is sin in the guilt, and all the attendencies thereof. The first issue of *Purchased Grace* tends to the taking away of sin in its *guilt*, that it shall not bind over the Soul to the Wages of it which is Death.

§. 4. How this is *accomplished* and brought about by Christ, was evidenced in the close of the foregoing Chapter. It is the *fruit* and *effect* of his Death for us. *Guilt* of Sin was the only cause of separation and distance from God, as hath been said. This made us obnoxious to *wrath*, *punishment*, and the whole *displeasure* of God. On the *account* hereof, were we imprisoned under the Curse of the Law, and given up under the power of Satan. This is the state of our *unacceptation*. By his Death, Christ, bearing the *Curse*, undergoing the *punishment* that was due to us, paying the ransom that *was due for us*, delivers *us* from this condition. And thus far, the Death of Christ is the sole cause of our acceptance with God; that all cause of *quarrel* and rejection of us, is thereby taken away; and to that end are his *sufferings* reckoned to *us*; for *being made sin for us*, 2 Cor. 5.21. He *is made righteousness unto us*, 2 Cor. 1.31.

§. 5. But yet farther, This will not compleat our *acceptation* with God, The old *quarrel* may be laid aside, and yet no new friendship begun. We may be *not sinners*, and yet not be so far righteous, as to have a right to the Kingdom of Heaven. *Adam* had no right to life, because he was innocent, he must moreover, *do this*, and then *he shall live*: He must not only have a *negative righteousness*, he was not *guilty* of any thing; but also a *positive righteousness*, he *must do all things*,

This then is required in the second place to our *complete acceptance*, that we have not only the *not imputation* of

of sin, but also a reckoning of *Righteousness*. Now this we have, in the *Obedience of the life of Christ*. This also was discovered in the last Chapter. The obedience of the life of Christ was for us, is imputed to us, and is our *righteousness before God*; by his obedience are we made *righteous*, Rom. 5.18. On what score the obedience of Faith takes place, shall be afterwards declared.

§. 6. These two things then, compleat our *Grace of Acceptation*; sin being removed, and *righteousness* bestowed, we have peace with God, are continually accepted before him. There is not any thing to charge us withal; that which was, is taken out of the way by Christ, and nailed to his Cross, made fast there; yea publicly and legally cancelled, that it can never be admitted again as an evidence. What Court among men would admit of an Evidence that hath been publicly cancelled, and nailed up for all to see it? So hath Christ dealt with that which was against us; and not only so, but he also, puts that upon us for which we are received into favour; He makes us comely through his beauty; gives us white Raiment to stand before the Lord. This is the first part of purchased Grace wherein the Saints have Communion with Jesus Christ. In Remission of Sin, and Imputation of Righteousness doth it consist; From the Death of Christ as a Price, Sacrifice, and a Punishment; From the Life of Christ spent in obedience to the Law doth it arise. The great Product it is of, is the Father's *Righteousness, Wisdom, Love and Grace*; The great and astonishable Fruit of the Love and Condescension of the Son; The great Discovery of the Holy Ghost, in the Revelation of the Mystery of the Gospel.

§. 7. The Second is, *Grace of Sanctification*; He makes us not only accepted, but also acceptable. He doth not only purchase Love for his Saints, but makes them lovely. He came not by blood only, but by water and blood. He doth not only justify his Saints from the guilt of sin, but also sanctifie and wash them from the filth of sin; the first is from his Life and Death as a Sacrifice of a



Propitiation, this from his death as a purchase, and his life as an example. So the Apostle *Heb. 9. 14.* as also *Eph. 5. 26. 27.* Two things are eminent in this Issue of Purchased Grace, 1. The removal of defilement; 2. The bestowing of cleanness, in Actual Grace.

§. 8. For the first, it is also *threefold*; 1. The *habitual* cleansing of our nature. We are *naturally unclean*, defiled, *habitually* so. For *who can bring a clean thing, from that which is unclean*, *Job. 14. 4.* That which is *born of the flesh is flesh* *Job. 3. 6.* It is in the pollution of our blood that we are born, *Ezek. 16.* wholly defiled and polluted. The Grace of Sanctification purchased by the blood of Christ removes this defilement of our nature. *1 Cor. 6. 11.* *Such were some of you, but ye are washed, ye are Sanctified.* So also *Tit. 3. 3, 4, 5.* He hath saved us by the washing of Regeneration and the renewing of the Holy Ghost. How far this original, habitual pollution is removed, need not be disputed. It is certain the soul is made *fair* and *beautiful* in the sight of God. Though the sin that doth defile remains; yet its habitual defilement, is taken away. But the handling of this lies not in my aim.

2. Taking away the Pollutions of all our actual transgressions: There is a defilement attending every actual sin. Our own cloaths make us to be abhorred, *Job 9. 31.* A spot, a stain, ~~rust~~, wrinkle, filth, blood attends every sin. Now *1 Joh. 1. 7.* *the blood of Jesus Christ cleanseth us from all sin.* Besides the defilement of our natures which he purgeth, *Tit. 1. 15.* he takes away the defilement of our Persons by actual follies: by one offering He Perfected for ever them that are Sanctified: By himself He purged our sins before He sat down at the right hand of Majesty on high, *Heb. 1. 3.*

3. In our best dutys we have defilement. *Isa. 64. 6.* Self, Unbelief, Form, drop themselves into all that we do. We may be ashamed of our choicest performances: God hath promised that the Saints good works shall follow them; truly were they to be measured by the Rule

as they come from us, and weighed in the balance of the Sanctuary, it might be well for us that they might be buried for ever : but the Lord Christ, first as our *High Priest* bears the iniquity, the guilt and provocation which in severe Justice doth attend them, *Exod.* 28. 37. 38. and not only so but he washes away all their filth and defilements. He is as a Refiners fire, to purge both the *Sons of Levi* and their offerings : adding moreover *sweet incense* to them that they may be accepted. Whatever is of the *Spirit*, of *Himself*, of *Grace*, that remains ; whatever is of *self*, *flesh*, *unbelief* that is hay, stubble, that he *consumes*, *wasts*, *takes away*. So that the Saints good works shall meet them one day, with a *changed countenance*, that they shall scarce *know them* ; that which seemed to them to be *black*, *deformed*, *defiled*, shall appear *beautiful* and glorious : they shall not be afraid of them, but rejoyce to see them follow them.

§. 9. And this cleansing of our *Natures*, *Persons*, and *dutys*, hath its whole foundation in the death of Christ. ✓ Hence our washing and purifying, our cleansing and purging is ascribed to his blood and the sprinkling thereof. ✕ Meritoriously this work is done by the shedding of the blood of Christ ; efficiently by its sprinkling The sprinkling of the blood of Christ proceedeth from the Communion of the Holy Ghost ; which he promiset to us, as purchased by him for us. He is the pure water, wherewith we are sprinkled from our sins. That Spirit of Judgment and Burning that takes away the *filth and blood of the daughters of Sion*. This is the first thing in the Grace of Sanctification.

§. 10. 2. By bestowing cleanness, as to actual Grace. The blood of Christ in this purchased Grace doth not only take away defilement, but also it gives purity : and and that also in a threefold gradation.

1. It gives the Spirit of Holiness to dwell in us ; He is made unto us Sanctification, *2 Cor.* 1. 31. by procuring for us the *Spirit of Sanctification* : our renewing is of the *Holy Ghost*, who is shed on us through Christ alone, *Ti.* 3. 6.

this the Apostle mainly insists on, *Rom. 8.* to wit, that the *prime* and *principal* gift of *Sanctification* that we receive from Christ, is the indwelling of the Spirit, and our following after the guidance thereof. But what concerns the Spirit in any kind, must be referred to that which I have to offer concerning our Communion with him.

§. 11. 2. He gives us *Habitual Grace*: a principle of *Grace* opposed to the principle of Lust that is in us by nature. This is the Grace that dwells in us; makes its abode with us, which according to the distinct faculties of our souls wherein it is, or the distinct objects about which it is exercised, receiveth various *Appellations*, being indeed all but one new principle of life. In the understanding it is light, in the will obedience, in the Affections love, in all Faith. So also it is differenced in respect of its operations: when it carries out the soul to rest on Christ, it is faith; when to delight in him, it is Love; but still one and the same habit of Grace. And this is the second thing.

§. 12. 3. Actual influence for the performance of every spiritual duty whatever. After the Saints have both the former, yet Christ tells them that without him *they can do nothing*, John 15. 5. They are still in dependance upon him, for new *influences of Grace*; or supplies of the Spirit, they cannot live and spend upon the old stock: for every new act they must have new Grace: He must work in us *to will and to do of his good pleasure*, Phil 2. 13. And in these three thus briefly named, consists that purchased Grace in the point of Sanctification, as to the collating of purity and cleanness wherein we have Communion with Christ.

§. 13. Thirdly, this purchased Grace consists, in *privileges to stand before God*, and these are of two sorts: 1. *Primary*. 2. *Consequential*: Primary is *Adoption*: The Spirit of Adoption: Consequential, are all the favours of the Gospel, which the Saints alone have right unto, But of this I shall speak when I come to the last branch  
of

## Chap. VIII. *Communion with the Son Jesus Christ.* 235

of our Communion with the HOLY GHOST.

These are the things wherein we have *Communion* with Christ, as to *purchased Grace* in this life. Drive them up to *Perfection*, and you have that which we call *Everlasting Glory*; *perfect Acceptance*, *perfect Holiness*, *perfect Adoption*, or *Inheritance of Sons*, that's GLORY.

§. 14. Our Process now in the next place is to what I mainly intend, even, *The Manner how we hold Communion with Christ in these things*; And that in the Order laid down, as

1. How we hold *Communion with him* in the *Obedience of his Life*, and *Merit of his Death*, as to acceptance with God the Father.

2. How we hold *Communion with Christ* in his *Blood*, as to the Spirit of *Sanctification*, the *Habits* and *Acts of Grace*.

3. How we hold *Communion with him*, as to the *Pri- viledges* we enjoy. Of all which in the ensuing Chap- ters.

## CHAP. VIII.

*How the Saints hold Communion with Christ, as to their Ac- ceptation with God. What is required on the part of Christ hereunto, in his Intention; In the declaration thereof. The Sum of our Acceptation with God; wherein it consists. What is required on the part of Believers to this Commu- nion: And how they hold it with Christ. Some Objections proposed to Consideration; Why the Elect are not accepted im- mediately on the Undertaking and Death of Christ; In what sense they are so. Christ a Common or Publick Person. How he came to be so. The way of our acceptance with God on that account. The Second Objection. The necessity of our obe- dience stated, Ephes. 2.8,9,10. The Grounds, Causes and Ends of it manifested. Its proper place in the New Covenant. How the Saints in particular hold Communion with Christ in this purchased Grace. They approve of this Righteousness; the*



*grounds thereof. Reject their own: the grounds thereof: The Commutation of sin and Righteousness between Christ and Believers. Some objections Answered.*

**C**ommunion with Christ, in purchased Grace, as unto *Acceptation* with God, from the Obedience of his *Life*, and efficacy of his *death*, is the first thing we enquire into. The discovery of what on the part of Christ, and what on our part is required thereunto (for our mutual actings, even his and ours are necessary, that we may have fellowship and Communion together herein,) is that which herein I intend.

§. 2. 1. On the part of Christ there is no more required but these two things. 1. That what he did, He did not for himself but for us, 2. What he suffered, he suffered not for himself but for us. That is, that his intention from Eternity, and when he was in the World, was that all that he *did* and *suffered*, was and should be for us, and our *advantage* as to our *Acceptance* with God: That he still continueth *making* use of what he so did and suffered, for that end and purpose, and that only. Now this is most evident.

§. 3. What he did, he did for us, and not for himself: *He was made under the Law, that we might receive the Adoption of Sons*, Gal. 4. 4, 5. He was made *under the Law*, that is, in that condition that he was obnoxious to the will and commands of it: and why was this? to what end? for himself? no, but to *redeem* us, is the aim of all his obedience: and that he did. This very intention in what he *did*, he acquaints us with, Joh. 17. 19. *For their sakes I sanctifie my self, that they may be sanctified through the truth; I sanctifie my self, dedicate and set my self apart to all that work I have to do. I came not to do my own will, I came to save that which was lost, to minister, not to be ministred unto, and to give my life a ransom, It was the Testimony he bare to all he did in the World This Intendment of his is especially to be eyed. From Eternity he had* thoughts

thoughts of what he would do for us, and *delighted* himself therein. And when he was in the world, in all He went about, he had still this thought, this is for them, and this is for them, my beloved: When he went to be *baptized*, says *John*, *I have need to come thee, and comest thou to me?* Mat. 3. 14, 15. as if he had said, thou hast no need at all of it. But says *Christ*, *suffer us now for so it becometh us to fulfil all Righteousness*, I do it for them who have none at all, and stand obliged unto all.

§. 4. 2. In what he *suffered*, this is more clear, Dan. 9. 21. *Messias shall be cut off*, and not for himself: and the Apostle laies down this as a main difference between him, and the *High Priest* of the Jews, that when they made their *Solemn Offerings*, they offer'd *first for themselves*, and then for the People: But *Jesus Christ* offereth only for others: He had no sin and could make no Sacrifice for his own sin, which he had not, but only for others. He tasted death for all, Heb. 2. 9. *Gave his life a ransom for many*, Mat. 20. 10. The iniquity of us all was made to meet on him, Isa. 53. 6. He bare our sin, in his own Body on the Tree, 1 Pet. 1. loved his Church and gave himself for it, Ephes. 5. 26. Gal. 2. 20. Rom. 4. 25. Revel. 1. 5, 6. Tit. 2. 14. 1 Tim. 2. 6. Isa. 53. 12. Joh. 17. 19. But this is exceeding clear and confessed, that *Christ* in his *suffering* and oblation, had his intention only upon the good of his Elect, and their Acceptation with God; suffering for us, the just for the unjust that he might bring us to God.

§. 5. Secondly, to compleat this *Communion* on the part of *Christ*, it is required first that there be added to what he hath done, the Gospel tenders of that compleat Righteousness and *Acceptation* with God, which ariseth from his perfect Obedience and sufferings. Now they are twofold.

1. *Declaratory*, in the conditional Promises of the Gospel. Joh. 7. 37. Mat. 11. 28. *He that believeth shall be saved: come to me and you shall have life: as the Serpent*

was

was lifted up &c. Christ is the end of the Law for Righteousness to them that believe, Rom. 10. 4. and innumerable others. Now declaratory tenders are very precious; there is much kindness in them, and if they be rejected, they will be the *savour of death unto death*: but the Lord Christ knows that the outward letter though never so effectually held out, will not enable any of his for that reception of his Righteousness, which is necessary to interest them therein; Wherefore 2. In this tender of Acceptation with God, on the account of what he hath done and suffered, a Law is established, that whosoever receives it, shall be so accepted. But Christ knows the condition and state of his in this World. This will not do. If he do not effectually invest them with it, all is lost. Therefore,

2. He sends them his *Holy Spirit* to quicken them, Joh. 6. 63. to cause them that are dead to hear his voice, Joh. 5. And to work in them, what ever is required of them, to make them partakers of his righteousness, and accepted with God. Thus doth Christ deal with his; He *lives* and *dies* with an intention to work out, and *complete righteousness* for them: their enjoying of it, to a perfect Acceptation before God, is all that in the one and other he aimed at. Then he tenders it unto them, declares the usefulness and preciousness of it to their Souls, stirring them up to a desire and valuation of it; and lastly effectually bestows it upon them, reckons it unto them as theirs; that they should by it, for it, with it, be perfectly accepted with his Father.

§. 9. Thus for our Acceptation with God, two things are required.

1. That Satisfaction be made for our disobedience, for whatever we had done which might dammage the Justice and Honour of God, and that God be attoned towards us, which could no otherwise be, but by undergoing the penalty of the Law. This, I have shewed abundantly is done by the death of Christ: God made him to be sin for us, 2 Cor. 5. 21. a *Curse*, Gal. 3. 13. On this account  
we

we have our Absolution, our Acquittment from the guilt of sin : the sentence of the Law, and wrath of God, *Rom.* 8. 33. 38. We are justified, acquitted freed from condemnation because it was Christ that died ; He bare our sins in his body on the tree, *1 Pet.* 2. 24.

2. That the *righteousness* of the Law be fulfilled, and the *obedience performed* that is required at our hands; and this is done by the *life of Christ*, *Rom.* 5. 18, 19. So that answerably hereunto, according to our *state and condition*, of our *Acceptation* with God, there are two parts.

1. *Our Absolution from the guilt of sin*; that our *Disobedience* be not charged upon us. This we have by the *Death* of Christ, our sins being *imputed* to him, shall not be *imputed* to us, *2 Cor.* 5. 21. *Rom.* 4. 25.

2. *Imputation of Righteousness*, that we may be accounted perfectly righteous before God ; And this we have by the *Life* of Christ. His Righteousness in yielding obedience to the Law, is imputed to us. And thus is our *Acceptation* with God compleated. Being discharged from the *guilt* of our disobedience by the *Death* of Christ, and having the *Righteousness* of the *Life* of Christ *imputed* to us, we have Friendship and Peace with God. And this is that which I call our *Grace of Acceptation with God*, wherein we have Communion with Jesus Christ.

§. 9. That which remains for me to do, is, to shew how Believers hold *distinct Communion with Christ*, in this *Grace of Acceptation*, and how thereby they keep alive a sense of it, the *comfort and life* of it being to be renewed every day. Without this, *life* is an Hell, no *Peace*, no *Joy* can we be made partakers of, but what hath its *rise* from hence. Look what grounded perswasion we have of our *Acceptation* with God, that he is at Peace with us, thereunto is the *revenue* of our Peace, Comfort, Joy, yea and *Holiness* it self proportioned.

But yet before I come in particular to handle our *practical Communion* with the Lord Jesus, in this thing ; I must remove *two considerable objections*, the one of them lying



lying against the first part of our Acceptation with God, the other against the latter.

*Obj. 1.* For our *Absolution* by and upon the Death of Christ, it may be said ; That if the Elect have their *Absolution*, *Reconciliation* and *Freedom* by the Death, Blood, and Cross of Christ, whence is it then, that they are not *all actually absolved* at the Death of Christ, or at least as soon as they are born, but that many of them live a long while under the Wrath of God in this World, as being *Unbelievers*, under the Sentence and condemning power of the Law ; Why are they not immediately *freed*, upon *payment* of the Price, and making *Reconciliation* for them.

*Objection 2.* If the Obedience of the Life of Christ be imputed unto us, and that is our Righteousness before God, then what need we yield any obedience our selves ? is not all our praying, labouring, watching, fasting, giving Alms, are not all fruits of Holiness, in purity of heart, and usefulness of Conversation ? all in vain, and to no purpose ; and who then will or need take care to be holy, humble, righteous, meek, temperate, patient, good, peaceable, charitable, or to abound in Good Works in the World ?

I shall, God assisting, briefly remove these *two objections*, and then proceed to carry on the *design* in hand, about our Communion with Christ.

§. II. 1. Jesus Christ in his *undertaking* of the work of our *Reconciliation* with God, for which cause he came into the World, and the accomplishment of it by his Death, was constituted and considered as a *Common Publick Person*, in the stead of them for whose *Reconciliation* to God he suffered. Hence He is the *Mediator between God and Man*, 1 *Tim.* 2. 5. that is, one who *undertook* to God for us, as the next words manifest, *v. 6.* and gave himself a *Ransom* for all ; And the *Surety of the new Covenant*, *Heb.* 7. 22. *undertaking* for, and on the behalf of them with whom that Covenant was made ; Hence he is said to be given for a *Covenant* to the People, *Isa.* 42. 6. and a leader,

der, 49. 8. He was the Second *Adam*, 1 *Cor.* 15. 45, 47. to all Ends and Purposes of Righteousness to his *spiritual Seed*; as the first *Adam* was of *sin* to his *natural seed*, *Rom.* 5. 15, 16, 17, 18, 19.

§. 12. 2. His being thus a *Common Person*, arose chiefly from these things: 1. In general, From the Covenant entred into, by himself with his Father to this purpose. The Terms of this Covenant are at large insisted on, *Isa.* 53. summed up, *Psal.* 40. 7, 8. *Heb.* 10. 8, 9, 10. Hence the Father became to be *his God*, which is a Covenant expression, *Psal.* 89. 26. *Heb.* 1. 5. *Psal.* 22. 1. 40. 1. 45. 7. *Revel.* 3. 12. *Mich.* 5. 4. So was he by his Father, on this account designed to this work, *Isa.* 42. 1. 6. 1. 49. 9. *Mal.* 3. 1. *Zech.* 13. 7. *John* 3. 16. 1 *Tim.* 1. 15. Thus the *Counsel of peace* became to be *between them both*, *Zech.* 6. 13. that is, the Father and Son. And the Son rejoices from Eternity in the thought of this Undertaking, *Prov.* 8, 21, to 30. The Command given him to this purpose, the Promises made to him thereon, the Assistances afforded to him, I have elsewhere handled.

§. 13. 2. In the Sovereign Grant, Appointment and Design of the Father, giving and delivering the *Elect* to Jesus Christ in this Covenant, to be *redeemed* and *reconciled* to himself, *John* 17. 6. *thine they were, and thou gavest them to me.* They were God's by *Eternal Designation* and *Election*, and He gave them to Christ to be redeemed: Hence before their Calling or Believing, He calls them his *Sheep*, *John* 10. 15, 16. laying down his life for them as such; And hence are we said to be chosen in Christ, *Ephes.* 1. 4. or designed to obtain all the fruits of the Love of God by Christ, and committed into his hand, for that end and purpose.

§. 14. 3. In his *undertaking* to suffer what was *due* to them, and to do what was to be done by them, that they might be *delivered*, *reconciled* and *accepted* with God. And he undertakes to give it to the Father, without loss or miscarriage, what he had so received of the Father

as above, *John* 17.2.12. *chap.* 6.37,39. As *Jacob* did the Cattel he receiv'd from *Laban*, *Gen.* 31.39,40. Of both these I have treated somewhat at large elsewhere, in handling the *Covenant* between the Father and the Son, so that I shall not need to take it up here again.

§. 15. 4. They being given unto him, He *undertaking* for them, to *do and suffer what was on their part required*; He received on their behalf, and for them, all the *Promises* of all the Mercies, Grace, good things and *Privileges* which they were to receive upon the account of his *Undertaking* for them. On this account, *Eternal Life* is said to be promised of God before the World began, *Titus* 1. 2. That is, to the Son of God for us, on his *Undertaking* on our behalf. And *Grace* also is said to be given unto us before the world was, *2 Tim.* 1. 9. that is in Christ our appointed *Head, Mediatour and Representative*.

§. 16. 5. Christ being thus a *Common Person, Mediator, Surety and Representative* of his Church, upon his *Undertaking*, as to *Efficacy and Merit*, and upon his *actual Performance* as to solemn Declaration, was, as such, *acquitted, absolved, justified and freed* from all and every thing, that on the behalf of the Elect, as due to them, was charged upon him, or could so be; I say, as to all the *Efficacy and Merit* of his *Undertakings*, He was immediately absolved upon his *faithfulness* in his first engagement: and thereby all the Saints of the Old Testament were saved by his *Blood* no less than we. As to *Solemn declaration*, he was so absolved, when the pangs of *Death* being loosed, He was declared to be the *Son of God with power*, by the resurrection from the dead, *Rom.* 1. 4. God saying to him, *thou art my Son, this day have I begotten thee*, *Psal.* 15.33. And this his *Absolution* doth Christ express his confidence of, *Isa.* 50.6,7,8,9. And he was justified, *1 Tim.* 3.16. That which I intend by this *Absolution of Christ as a publick Person*, is this, God having made him under the Law for them who were so, *Gal.* 4.4. in their stead, obnoxious

noxious to the *punishment due to sin*, made him sin, 2 *Cor.* 5. 21. and so gave *Justice and Law*, and all the consequences of the *Curse* thereof power against him, *Isa.* 53. 6. upon his undergoing of that which was required of him, *v.* 12. God loosed the pains and power of Death, accepts him, and is *well pleased* with him, as to the performance and discharge of his work, *John* 17. 3, 4, 5, 6. pronounceth him *free from the obligation* that was on him, *Acts* 13. and gave him a *promise* of all the good things he aimed at, and which his Soul desired. Hereon are all the *Promises* of God made to Christ, and their accomplishment, all the encouragements given him to ask and make demands of the things originally ingaged for to him, *Psal.* 2. 8. which he did accordingly, *John* 17. founded and built. And here lies the certain, stable foundation of our *Absolution* and *acceptation* with God. Christ in our stead, acting for us as our *surety*, being acquitted, absolved, solemnly declared to have answered the whole Debt that was incumbent on him to pay, and made satisfaction for all the injury we had done, a general *Pardon* is sealed for us all, to be *sued out* particularly in the way to be appointed. For

§. 17. Christ as a *Publick Person* being thus *absolved*, it became *righteous* with God, a righteous thing, from the *Covenant, Compact and Convention*, that was between him and the Mediator, that those in whose stead he was, should *obtain*, and have *bestowed* on them, all the *fruits* of his Death in *reconciliation* with God, *Rom.* 5. 8, 9, 10, 11. That as Christ received the *general acquittance* for them all, so that they should *every one of them*, enjoy it respectively. This is every where manifested in those expressions which express a *Commutation* designed by God in this matter, as 2 *Cor.* 5. 21. *Gal.* 3. 13. 1 *Pet.* 4. 21, 24. of which afterwards.

§. 18. Being thus *acquitted* in the *Covenant* of the Mediator (whence they are said to be *circumcised* with him, to *die* with him, to be *buried* with him, to *rise* with him, to



to sit with him in heavenly places, namely in the Covenant of the Mediator) and it being righteous, that they should be acquitted *personally* in the Covenant of Grace, it was determined by the Father, Son and Holy-Ghost, that the way of their actual, Personal Deliverance from the Sentence and Curse of the Law, should be *in* and *by* such a Way and Dispensation, as might lead to the *praise of the glorious grace of God*, Ephes. 1. 5, 6, 7. The Appointment of God is that we shall have the *Adoption of Children*. The means of it is by Jesus Christ: the peculiar way of bringing it about, is by the *Redemption* that is in his blood, the end is the *praise of his glorious Grace*. And thence it is, that.

§. 19. 8. Until the time of their *Actual deliverance*, determined and appointed to them in their several generations, be accomplished, they are *Personally* under the Curse of the Law, and on that account are *Legally* obnoxious to the Wrath of God, from which they shall certainly be *delivered*. I say, they are thus personally obnoxious to the *Law* and Curse thereof, but not at all with its primitive intencion of *execution* upon them, but as it is a means appointed to help forward their *acquaintance* with Christ, and acceptance with God, on his account; when this is accomplished, that whole obligation ceases; being *continued* on them in a design of Love: their last condition being such, as that they cannot without it, be brought to a participation of Christ, to the praise of the Glorious Grace of God.

§. 20. 9. The End of the *Dispensation* of Grace, being to glorify the whole *Trinity*, the order fixed on, and appointed, wherein this is to be done, is, by *ascending* to the Fathers love, through the *works* of the Spirit, and *blood* of the Son. The Emanation of Divine Love to us, begins with the *Father*, is carried on by the *Son*, and then communicatd by the *Spirit*: The Father *Designing*, the Son *Purchasing*, the Spirit effectually *working*, which is *their order*. Our participation, is first by the *work* of the Spirit,

Spirit, to an actual interest in the blood of the Son, whence we have *Acceptation* with the Father.

§. 21. This then is the *Order*, whereby we are brought to *Acceptation* with the Father, for the *Glory* of God through Christ.

1. That the *Spirit* may be glorified, He is given unto us, to *quicken* us, convert us, work *Faith* in us, *Rom.* 8. 11. *Ephes.* 1. 13, 20. according to all the *promises* of the Covenant, *Isa.* 4. 4, 5. *Ezek.* 19. 11. *Ezek.* 36. 26.

2. This being wrought in us, for the *Glory* of the Son, we are actually interested according to the *tenor* of the Covenant, at the same instant of time, in the *Blood* of Christ, as to the *Benefits* which he hath procured for us thereby. Yea this very work of the *Spirit* it self, is a fruit, and part of the *purchase* of Christ: but we speak of our *sense* of this thing, whereunto the communication of the spirit is *antecedent*. And

3. To the *Glory* of the Father, we are accepted with him, *justified*, freed from guilt, *pardoned*, and have peace with God, *Rom.* 5. 1. Thus, *through Christ* we have *Access* by one *Spirit* unto the Father, *Ephes.* 2. 18. And thus are both Father and Son, and the Holy Spirit, *Glorified* in our justification, and *acceptation* with God: the Father in his *Free Love*, the Son in his *Full purchase*, and the Holy Spirit in his *effectual working*.

§. 22. 10. All this, in all the *parts* of it, is no less fully *procured*, for us, nor less *freely* bestowed on us, for Christ's sake and on his account, as part of his purchase and *merits*; then if all of us *immediately* upon his death, had been translated into Heaven; only this *way* of our deliverance and freedom, is fixed on, that the whole *Trinity* may be glorified thereby. And this may suffice in answer to the first Objection. Though our *Reconciliation* with God be fully compleated *procured* by the death of Christ, and the *ways* and means whereby it is *accomplished*, yet we are brought unto an *Actual* enjoyment thereof, by the *way*, and in the *order* mentioned, for the praise of the *Glorious Grace* of God.

§. 23 The second Objection is, *that if the Righteousness and Obedience of Christ to the Law, be imputed to us, then what need we yield Obedience our selves.* To this also I shall return answer as briefly as I can, in the ensuing Observations : Then.

1. The placing of our *Gospel Obedience*, on the right foot of account, that it may neither be *exalted* into a state, condition, Use, nor End, not given it of God, nor any Reason, Cause, Motive, end, necessity of it on the other hand, taken away, weakened or impaired, is a matter of Great importance. Some make our *Obedience*, the works of Faith, our works, the matter or cause of our *Justification* ; Some the *condition* of the Imputation of the *Righteousness* of Christ, some the qualification of the Person justified, on the one hand ; some exclude all the necessity of them, and turn the *Grace of God* into *laciviousness* on the other. To debate these differences, is not my present business : only I say, on this and other accounts, the right stating of our *Obedience*, is of great importance as to our walking with God.

§. 24. 2 We do by no means, assign the *same place, condition, state and use*, to the *Obedience* of Christ, imputed to us, and our *Obedience performed* to God. If we did, they were really inconsistent. And therefore those, who affirm that our *Obedience* is the *Condition* or *Cause* of our *Justification*, do all of them deny, the *Imputation* of the *Obedience* of Christ unto us. The *Righteousness* of Christ is imputed to us, as that on the account whereof we are *accepted*, and esteemed *Righteous* before God, and are *really* so, though not inherently. We are as *truly* *Righteous* with the *Obedience* of Christ, imputed to us, as *Adam* was or could have been, by a *complete* *Righteousness* of his own performance. So *Rom.* 5. 18. by his *Obedience* we are made *Righteous* ; made so *truly*, and so *accepted*, as by the disobedience of *Adam* we are truly made *Trespasseurs* and so *accounted*. And this is that which the *Apostle* desires to be

## Chap. VIII. *Communion with the Son Jesus Christ.* 247

be found in, in opposition to his *Own Righteousness*, Phil. 3.

29. But our *own Obedience* is not the *Righteousness* whereupon we are *accepted* and justified before God; although it be *acceptable* to God, that we should abound therein. And this distinction the Apostle doth evidently deliver and *confirm*, so as nothing can be more clearly *revealed*, Eph.

2. 8, 9, 10. *For by Grace we are Saved through Faith. And this not of our selves. It is the gift of God. Not of works, least any man should boast For we are his work-manship, created in Christ Jesus unto good works, which God hath prepared that we should walk in them. We are saved, or justified (for that it is whereof the Apostle treats) by Grace through Faith, which receives Jesus Christ and his Obedience: not of works least any man should boast: but what works are they that the Apostle intends? The works of Believers, as in the very beginning of the next words, is manifest; for we are; we Believers; with our Obedience and our works, of whom I speak: yea, but what need then of works; need still there is, we are the workmanship &c.*

Two things the Apostle intimates in these words:

1. A Reason why we cannot be saved by works: namely because we do them not in, or by our own *strength*, which is necessary we should do if we will be *saved* by them, or *justified* by them: but this is not so saith the Apostle, for *we are the workmanship of God &c.* all our works are *wrought* in us, by ~~full and~~ Effectual ~~undeserved~~ Grace.

2. An Assertion of the necessity of good works, notwithstanding that we are not saved by them, and that is, that God *has ordained* that we shall walk in them: which is a sufficient ground of our *Obedience* what ever be the use of it.

§. 25. If you will say then, what are the true and proper *Gospel Grounds, Reasons, Uses, and Motives* of our Obedience, whence the necessity thereof may be *demonstrated*, and our souls be *stirred up*, to abound and be fruitful therein? I say they are so many & lie so deep in



*a/* the *Mystery of the Gospel*, ~~And~~ Dispensation of Grace, spread themselves so throughout the *whole Revelation* of the will of God unto us, that to handle them *fully* and distinctly, and to give them their *due weight*, is a thing that I cannot engage in, least I should be turned aside from what I principally intend. I shall only give you some brief heads of what might at large be insisted on.

§. 26. 1. Our universal Obedience, and good works, are indispensably necessary from the sovereign appointment and will of God : Father, Son, and Holy Ghost.

1. In General : *this is the will of God, even our Sanctification*, or Holiness, *1 Thes. 4. 3.* this is that which God *wills*, which he *requires* of us, that we be *holy*, that we be obedient. That we do his will as the *Angels* do in Heaven : The Equity, *necessity*, profit and advantage of this ground of our Obedience, might at large be insisted on. And were there no more, this might suffice alone. If it be the will of God, it is our *duty*.

1. The *Father* hath ordained or appointed it : it is the will of the *Father*, *Ephes. 2. 20.* the *Father* is spoken of personally ; Christ being mentioned as Mediator.

2. The Son hath ordained and appointed it as Mediator, *John 15. 16.* *I have ordained you that you should bring forth fruit*, ( of Obedience ) and that it should *remain*. And

3. The *Holy Ghost* appoints and Ordains *Believers* to works of Obedience and Holiness, and to *work holiness* in others : So in particular, *Act. 13. 2.* He appoints and designs men to the great work of *Obedience* in preaching the *Gospel*, and in sinning, men sin against him.

§. 27. 2. Our *Holiness*, our Obedience, work of *Righteousness*, is one eminent and special end of the peculiar dispensation of *Father*, *Son*, and *Spirit* in the business of *exalting* the Glory of God in our *Salvation* : of the *Electing love* of the *Father* : the *Purchasing love* of the *Son* : And the *Operative love* of the *Spirit*.

1. It is a peculiar end of the *Electing* love of the Father, Ephes. 1. 4, *He hath chosen us that we should be holy and unblameable.* So Isa. 4. 3, 4. His aim and design in choosing of us was, that we should be *Holy*, and unblameable before him in love. This he is to accomplish and will bring about in them that are his. *He chooses us to Salvation, through the Sanctification of the Spirit, and belief of the truth,* 2 Thes. 2. 12. This the Father designed as the first and immediate end of *Electing* love: And proposes the Consideration of that *Love*, as a motive to Holiness. 1 John 4. 8, 9, 10.

2. It is so also of the exceeding love of the Son, where of the Testimonies are innumerable. I shall give but one or two, Tit. 2. 14. *Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.* This was his aim his design in giving himself for us: as Ephes. 5. 26, 27. *Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word: that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.* 2 Cor. 5. 15. Rom. 6. 5.

3. It is the very work of the *Love* of the *Holy Ghost*: his whole work upon us, in us, for us consists in preparing of us for Obedience, enabling of us thereunto, and bringing forth the fruits of it, in us: and this he doth in us: And this he doth in opposition to a Righteousness of our own, either before it, or to be made up by it, Tit. 3. 5. I need not insist on this. The fruits of the Spirit in us are known Gal. 5. 22.

And thus have we a twofold bottom of the necessity of our Obedience, and personal Holiness: God hath appointed it: He requires it. And it is an eminent immediate End of the distinct dispensation of Father, Son, and Holy Ghost, in the work of our Salvation. If God's Sovereignty over us is to be owned; If his Love towards us be to be regarded, if the whole work of the ever blessed Tri-

nity, for us, in us, be of any *moment*, our Obedience is necessary.

§. 28. 3. It is necessary in respect of the *end* thereof; and that whether you Consider God, our selves, or the world.

1. The end of our *Obedience* in respect of God, is his Glory and Honour, *Mal.* 1. 6. This is Gods *honour*, all that we give him. It is true, he will take his honour from the *stoutest* and *proudest* Rebel in the world: but all we give him, is our Obedience. The Glorifying of God by our Obedience, is all that we are or can be. Particularly.

1. It is the Glory of the *Father*: *Mat.* 5. 16. *Let your light so shine before men, that they may see your Good works, and Glorify your Father which in Heaven.* By our walking in the light of Faith, doth Glory arise to the Father. The fruits of his Love, of his Grace, of his Kindness, are seen upon us; and God is glorified in our behalf: And

2. The Son is *Glorified* thereby. It is the will of God, that as all men *honour the Father*, so should they *honour the Son*: *John* 5. 23. and how is this done? by *believing* in him, *Joh.* 14. 1. *obeying* of him. Hence, *Joh.* 17. 10. He says, He is *glorified in Believers*; and prays for an increase of Grace and Union for them, that he may yet be more *glorified*, and all might know, that as Mediator he was sent of God.

3. The Spirit is glorified also by it; He is grieved by our *Disobedience*, *Ephes.* 4. 30. and therefore his Glory is in our bringing forth fruit. He dwells in us as in his *Temple*, which is not to be defiled; Holiness becometh his *Habitation* for ever.

Now if this that hath been said, be not sufficient to evince a necessity of our *Obedience*, we must suppose our selves to speak with a sort of Men, who regard neither the *Sovereignty*, nor *Love*, nor *Glory* of God. *Father*, *Son* or *Holy Ghost*. Let Men say what they please, tho our *Obedience* should be all lost, and never regarded, which is impossible (*for God is not unjust to forget our labour*

bour of love) yet here is a sufficient bottom, ground and reason of yielding more *Obedience* unto God than ever we shall do whilst we live in this World. I speak also only of Gospel Grounds of *Obedience*, and not of those that are *Natural* and *Legal*, which are indispensable to all Mankind.

§. 29. 2. The end in respect of our selves immediately, is threefold, 1. *Honour*. 2. *Peace*. 3. *Usefulness*.

1. *Honour*. It is by *Holiness* that we are made like unto God, and his Image is renewed again in us. This was our *honour* at our Creation; this exalted us above all our fellow creatures here below; *We were made in the image of God*. This we lost by Sin, and became like the beasts that perish. To this *honour* of *Conformity to God*, of bearing his image, are we exalted again by *Holiness* alone. *Be ye holy*, says God, *because I am holy*, 1 Pet. 1. 16. And be ye perfect, that is, in doing good, as your Heavenly Father is perfect, Matth. 5. 48. in a likeness and conformity to him. And herein is the *Image of God renewed*, Ephes. 4. 23, 4. Therein we put on the new man which after God is created in *Righteousness and Holiness of truth*. This was that which originally was attended with power and dominion; is still all that is beautiful or comely in the world; How it makes men *honourable* and *precious* in the sight of God, of Angels, of Men, how alone it is that which is not despised, which is of price before the Lord; what contempt and scorn he hath of them in whom it is not, in what abomination he hath them and all their ways, might easily be evinced;

§. 30. 2. *Peace*, by it we have Communion with God, wherein Peace alone is to be enjoyed. *The Wicked are like a troubled Sea, that cannot rest, and there is no peace to them*, saith my God, Isa. 48. 21. There is no peace, rest or quietness in a distance, separation, or alienation from God. He is the rest of our souls. In the light of his Countenance is life and peace. Now if we walk in the light as He is light, we have fellowship one with another, 1 Joh. 1. 7.

and



and verily our fellowship is with the Father, and with the Son Jesus Christ, v. 3. He that walks in the light of new obedience, he hath Communion with God, and in his presence is fulness of joy for ever; without it there is nothing but darkness, wandring and confusion.

3. *Usefulness.* A man without *Holiness* is good for nothing, Ephraim, says the Prophet, *is an empty Vine that brings forth fruit to it self.* And what is such a *Vine* good for? nothing, saith another Prophet, a man cannot make a Pin of it, so much as to hang a *Vessel* on; A barren tree is good for nothing, but to be cut down for the fire. Notwithstanding the seeming *usefulness* of men who serve the providence of God in their Generations, I could easily manifest that the World and the Church might want them, and that indeed in themselves they are good for nothing; only the holy Man is *commune bonum*.

§. 32. The end of it in respect of others, in the World is manifold. 1. It serves to the *Conviction*, and stopping the Mouths of some of the *Enemies* of God, both here and hereafter: Here, 1 Pet. 3. 16. *keeping a good Conscience, that wherein they speak against you as evil-doers, they may be ashamed, beholding your good conversation in Christ.* By our keeping of a good Conscience, men will be made ashamed of their false accusations. That whereas their malice and hatred of the ways of God, hath provoked them to speak all manner of evil of the profession of them; by the *Holiness* and *Righteousness* of the Saints, they are convinced, and made ashamed, as a Thief is when he is taken, and be driven to acknowledge that God is amongst them, and that they are wicked themselves, John 17. 23. 2. Hereafter, It is said that the Saints shall judge the World; it is on this as well as upon other considerations. Their good works, their *righteousness*, their *holiness* shall be brought forth, and manifested to all the World, and the righteousness of God's Judgments against wicked men be thence evinced. See, says Christ, these are they that I own, whom you so despised and abhorred; and see, their works following

lowing them, this and that they have done, when you wallowed in your *abominations*, *Matth. 25. 42, 43.*

2. The *Conversion of others*, *1 Pet. 2. 12.* *Having your Conversation honest among the Gentiles, that wherein they spake against you as evil doers, beholding your good works, they may glorifie God in the day of visitation, Mat. 5. 17.* Even *Revilers, Persecutors, Evil-speakers*, have been overcome by the *constant holy walking of Professors*, and when their day of *visitation* hath come, have glorified God on that account.

3. The Benefit of all ; partly in keeping off Judgments from the *residue* of men, as *ten good men* would have preserved *Sodom* ; partly by their *real communication* of good to them with whom they have to do in their Generation. Holiness makes a Man a good Man, useful to all, and others eat of the fruits of the Spirit that he brings forth continually.

§. 33. 4. It is necessary in respect of the *state and condition of justified Persons* ; and that whether you consider their *Relative state of acceptation*, or *state of Sanctification*.

1. They are accepted and received into friendship, with an Holy God, a God of *purser eyes than to behold iniquity*, who hates every *unclean thing*. And is it not necessary, that they should be holy who are admitted into his presence, walk in his sight, yea lay in his bosom? Should they not with all diligence *cleansse themselves from all pollution of flesh and spirit, and perfect holiness in the fear of the Lord?* *2 Cor. 7. 1.*

2. In respect of *Sanctification* ; we have in us a New Creature, *2 Cor. 5. 17.* this *new Creature* is *fed, cherished, nourished*, kept alive by the fruits of Holiness ; to what end hath God given us *new hearts and new natures?* Is it that we should kill them, stifle the Creature that is *found* in us, in the Womb? that we should give him to the *old man* to be devoured?

§. 34. 5. It is necessary in respect of the proper place of Holiness in the New Covenant ; And that is twofold.

1. Of the Means unto the End : God hath appointed, that *Holiness* shall be the *Means*, the *Way* to that *Eternal Life*, which as in it self, and originally is his *gift*, by *Jesus Christ*, so with regard to his *constitution* of our obedience, as the means of attaining it, is a *reward*; and God in bestowing of it a *Rewarder*. Though it be neither the *Cause*, *Matter*, nor *Condition* of our *Justification*, yet it is the *way* appointed of God, for us to walk in, for the obtaining of *Salvation*; And therefore he that hath hope of *Eternal life*, *purifies himself as he is pure*; and none shall ever come to that *End*, who walketh not in that *Way*; for *without holiness it is impossible to see God*. Rom. 6. 23. Heb. 11. 6. Gen. 15. 1. Psal. 19. 11. 58. 11. Matth. 5. 12. chap. 10. 41. Romans 4. 4. Col. 2. 18. chap. 3. 24. Heb. 10. 35. chap. 11. 26. 2 Pet. 2. 31.

2. It is a *Testimony* and *Pledge* of *Adoption*; a *Sign* and *Evidence* of *Grace*, that is, of *Acceptation* with God.

And 3dly, The whole expression of our *Thankfulness*. Now there is not one of all these *Causes* and *Reasons* of the *necessity*, the *indispensible necessity* of our Obedience, good Works and Personal Righteousness, but would require a more large Discourse to *unfold* and *explain*, than I have allotted to the Proposal of them all : And innumerable others there are of the same import, that I cannot name. He that upon these *Accounts* doth not think Universal Holiness and Obedience to be of *indispensible necessity*, unless also it be exalted into the Room of the Obedience and Righteousness of Christ, let him be *filthy still*.

§. 35. These *Objections* being removed, and having at the Entrance of this Chapter, declared what is done on the part of Christ, as to our *fellowship* with him, in this *purchased Grace*, as to our *Acceptation* with God. It remains that I now shew, what also is required and performed on our part, for the compleating thereof; this then consists in the ensuing particulars,

§. 36. 1. The Saints cordially approve of this Righteousness, as that alone which is absolutely compleat, and able to make them acceptable before God.

And this supposeth five things:

1. Their clear and full conviction of the necessity of a *Righteousness*, wherewith to appear before God. This is always in their thoughts. This in their whole lives they take for granted. Many Men spend their days in obstinacy and hardness, adding drunkenness to thirst, never once enquiring what their condition shall be, when they enter into Eternity. Others trifle away their times and their souls, sowing the wind of empty hopes, and preparing to reap a Whirlwind of Wrath. But this lies at the bottom of all the *Saints Communion with Christ*; A deep, fixed, resolved persuasion, of an absolute and indispensable necessity of a *Righteousness* wherewith to appear before God. The Holiness of God's Nature, the *Righteousness* of his Government, the Severity of his Law, the Terror of his Wrath, are always before them. They have been all convinced of sin, and have looked on themselves as ready to sink under the vengeance due to it. They have all cried, *Men and Brethren, what shall we do to be saved? Wherewith shall we appear before God?* And have all concluded, that it is in vain to flatter themselves with hopes of escaping, as they are by Nature; if God be holy and righteous, and of purer eyes than to behold iniquity, they must have a righteousness to stand before him; and they know what will be the cry one day, of those who now bear up themselves, as if they were otherwise minded.

§. 37. 2. They weigh their own *Righteousness* in the ballance, and find it wanting. And this two ways,

1. In General, and upon the whole of the matter, at their first setting themselves before God. When Men are convinced of the necessity of a *Righteousness*, they catch at every thing that presents it self to them for relief. Like Men ready to sink in deep waters, catch at that that is next to save them from drowning, which



sometimes proves a rotten stick, that sinks with them. So did the Jews, *Rom.* 9. 31, 32. they caught hold of the Law, and it would not relieve them: and how they perished with it, the Apostle declares, Chap. 10. 14. The Law put them upon setting up a Righteousness of their own; this kept them doing, and in hope, but kept them from submitting to the Righteousness of God. Here many perish, and never get one step near God all their days. This the Saints renounce. They have no confidence in the flesh; they know that all they can do, all that the Law can do, which is weak through the Flesh, will not avail them. See what judgment Paul makes of all a mans own Righteousness, *Phil.* 3. 8. 10. This they bear in their minds daily, this they fill their thoughts withal, that upon the account of what they have done, can do, ever shall do, they cannot be accepted with God, or justified thereby. This keeps their souls humble, full of a sense of their own vileness all their days.

§. 38. 2. In particular: they daily weigh all their particular Actions in the ballance, and find them wanting, as to any such compleatness, as upon their own account to be accepted with God. Oh! says a Saint, if I had nothing to commend me unto God, but this prayer, this duty, this conquest of a Temptation, wherein I my self see many failings, so much imperfections, could I appear with any boldness before him? Shall I then piece up a garment of Righteousness out of my best duties? ah! it is all as a defiled cloth, *Isa.* 64. 6. These thoughts accompany them in all their duties: in their best and most choice performances. Lord what am I in my best estate? How little suitability unto thy Holiness is in my best duties? O spare me! in reference to the best thing that ever I did in my life. When a man who lives upon convictions, hath got some enlargements in duties, some conquest over a sin or temptation, he hugs himself, like Micha when he had got a Levite to be his Priest; now surely it shall be well with him, now God will bless him, his heart is now at ease; he hath

hath peace in what he hath done. But he who has *Communion with Christ*, when he is highest in *duties* of sanctification and *holiness*, is clearest in the *Apprehension* of his own *unprofitableness*, and rejects every thought that might arise in his heart, of setting his *peace* in them, or upon them. He says to his soul, do these things seem *something* to thee? Alas, thou hast to do with an *infinitely Righteous God*, who looks through and through all that vanity, which thou art but little *acquainted withal*; and should he deal with thee, according to thy best works, thou must *perish*.

§. 39. 3. They *approve of*, *value* and *rejoice* in this Righteousness, for their *Acceptation*, which the Lord Jesus hath wrought out, and provided for them: this being discovered to them, they *approve of* it with all their *hearts*, and rest in it, Isa. 45. 24. *Surely shall one say, in the Lord have I righteousness and strength.* This is their *voice* and *language*, when once the Righteousness of God in Christ, is made known to them: Here is Righteousness indeed, here have I rest for my soul. Like the *Merchant man* in the Gospel, Mat. 13. 45, 46. that finds the *pearl of price*: I had been searching up and down, I looked this and that way for help, but it was far away: I spent my *strength for that which was not bread*; here is that indeed, which makes me *rich* for ever. When first the Righteousness of Christ, for *Acceptation* with God, is revealed to a poor labouring Soul, that hath *sought* for rest and hath found none, he is *surprized* and amazed, and is not able to contain it self: and such an one always in his heart *approves* this Righteousness on a fivefold account.

§. 40. 1. As full of *infinite wisdom*: unto them that *believe* saith the Apostle, *Christ crucified*, is the *wisdom of God*, 1 Cor. 1. 24. They see *infinite Wisdom* in this way of their *Acceptation* with God. In what *darkness* says such an one, in what *streights*, in what *intanglements*, was my poor soul? How little able was I to look through the *clouds and perplexities* wherewith I was encompassed?

compassed? I looked inwards, and there was nothing, but sin, horror, fear, tremblings; I looked upwards, and saw nothing but wrath, curses and vengeance; I knew that God was an Holy and Righteous God, and that no unclean thing should abide before him; I knew that I was a poor, vile, unclean, and sinful creature, and how to bring these two together in Peace, I knew not: but in the Righteousness of Christ, doth a world of Wisdom open it self, dispelling all difficulties and darkness, and manifesting a *Reconciliation of all this*. O the depth of the riches of the wisdom and knowledge of God! *Rom. 11. 33.* and *Col. 2. 3.* but of this before.

§. 42. 2. As full of Grace, He knows that sin had shut up the whole way of Grace towards him; and whereas God aims at nothing so much as the manifestation of his Grace, he was utterly cut short of it. Now to have a compleat Righteousness provided, and yet abundance of Grace manifested, exceedingly delights the soul: to have Gods dealing with his Person, all Grace; and dealing with his Righteousness, all Justice, takes up his thoughts. God every where assures us, that this Righteousness is of Grace. It is by Grace, and no more of Works, *Rom. 11. 6.* as the Apostle at large sets it out, *Ephes. 2. 7, 8, 9.* It is from riches of Grace and kindness, that the provision of this Righteousness is made: it is of meer Grace that it is bestowed on us, it is not at all of works: Though it be in its self, a Righteousness of works, yet to us, it is of meer Grace. So, *Tit. 3. 4, 5, 6, 7.* But after that the kindness and love of God our Saviour towards man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, Which he shed on us abundantly, through Jesus Christ our Saviour: That being justified by his grace, we should be made heirs according to the hope of eternal life. The rise of all this dispensation is kindness and Love, that is Grace, v. 4. The way of Communication, negatively is not by works of righteousness that we have done; positively, by the  
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communication of the Holy Ghost, v. 5. The means of whose procurement, is Jesus Christ, v. 6. And the work it self is by grace, v. 7. Here is use made of every word almost, whereby the exceeding rich Grace, kindness, mercy, and goodness of God may be expressed, all concurring in this work. As, 1. *Κεκοιμηται* his goodness, *benignity, readiness to communicate* of himself, and his good things that may be profitable to us. 2. *Φιλανθρωπία* mercy, love, and propensity of mind to help, assist, relieve them of whom he speaks, towards whom he is so affected: *ἰλεῖται*, mercy, forgiveness, compassion, tenderness, to them that suffer: and *χαεῖς*, free pardoning, bounty, undeserved love: and all this is said to be *ὡς διὰ σου πάντες*; He exercises all these Properties and Attributes of his nature towards us, that he may save us: and in the bestowing of it, giving us the Holy Ghost, it is said, *ἐξέχευεν*, he poured him out, as water out of a vessel, without stop and hesitation, and that not in a small measure, but *πλουσίως*, richly and in abundance: whence as to the work it self, it is emphatically said, *δικαιοσύνης τῆ ἐκείνου χάριτι*: justified by the Grace of him, who is such an one. And this do the Saints of God in their Communion with Christ, exceedingly rejoyce in before him, that the way of their Acceptation before God, is a way of Grace, kindness and mercy, that they might not boast in themselves, but in the Lord, and his goodness; crying, how great is thy goodness? how great is thy bounty?

§. 42. 3. They approve of it, and rejoyce in it, as a way of great peace and security to themselves and their own souls. They remember what was their state and condition, whilst They went about to set up a Righteousness of their own, and were not subject to the Righteousness of Christ: how miserably they were tossed up and down, with continual fluctuating thoughts: sometimes they had hope, and sometimes were full of fear: sometimes thought themselves in some good condition, and anon were at the very brink of Hell; their Consciences being racked and torn, with sin and fear: but now, *being justified*



fied by Faith, they have peace with God, Rom. 5. 1. All is quiet and serene: not only that storm is over, but they are in the Haven where they would be. They have abiding peace with God. Hence is that description of Christ, to a poor soul, *Isa.* 32. 2, *And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Wind, and Tempest, and drought, and weariness,* nothing now troubles the soul that is in Christ, he hath an hiding place and a covert, and rivers of water, and the shadow of a great rock, for his security. This is the great mystery of Faith in this business of our Acceptation with God by Christ; that whereas the soul of a Believer finds enough in him, and upon him, to rend the very *caule* of the heart, to fill him with fears, terrour, disquietments all his days, yet through Christ, he is at perfect peace with God, *Isa.* 26. 3. *Psal.* 4. 6, 7, 8. Hence do the souls of Believers exceedingly magnify Jesus Christ: that they can behold the face of God, with boldness, confidence, peace, joy, Assurance, that they can call him Father, bear themselves on his love, walk up and down in quietness and without fear; how glorious is the Son of God, in this Grace? They remember the wormwood and gall, that they have eaten, the vinegar and tears they have drunk, the trembling of their souls like an *Aspen leaf* that is shaken with the wind, when ever they thought of God, what contrivances they have had to hide, and fly and escape; to be brought now to settlement and security, must needs greatly affect them.

§. 43. 4. They cordially approve of this Righteousness because it is a way and means of the exceeding Exaltation and honour of the Lord Jesus, whom their souls do love. Being once brought to an acquaintance with Jesus Christ, their hearts desire nothing more then that He may be honoured and glorified to the utmost, and in all things have the preheminance. Now what can more tend to the advancing and honouring of him in

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our hearts, then to know that he is of God made unto us, Wisdom and Righteousness, 1 Cor. 1. 30. Not that He is this or that part of our Acceptation with God; but He is all, He is the whole. They know that in the account of his working out their acceptance with God He is

§. 44. Honoured of God his Father, Phil. 7, 8, 9, 10. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father. Whether that word wherefore, denotes a connexion of causality, or only a consequence, this is evident, that on the account of his suffering, and as the end of it, He was honoured and exalted of God, to an unspeakable Pre-eminence, Dignity and Authority; according as God had promised him on the same account, Isa. 53. 11, 12. Acts 2. 36. Acts 5. 31. And therefore it is said, that When He had by himself purged our sins, He sat down at the right hand of the Majesty on high, Heb. 1. 3. Psalm 110. 1, 6. & 2. 8, 9. Zech. 9, 10. Psalm 72. 8. Rom. 14. 11. Isaiah 45. 23. Phil. 2. 10.

§. 45. 2. He is on this account honoured of all the Angels in Heaven, even because of this great work of bringing sinners unto God; for they do not only bow down and desire to look into the Mystery of the Cross, 1 Pet. 1. 12. but worship and praise him always on this account, Rev. 5. 11, 12, 13, 14. I heard the voice of many Angels round about the throne, and living creatures, and the Elders, and the number of them was ten thousand times ten thousand, and thousand of thousands, saying with a loud voice, worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and Honour, and Glory, and Blessing. And every

creature which is in Heaven and Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, blessing, honour, glory and power be unto him that sitteth on the Throne, and unto the Lamb for ever and ever. And the living creatures said Amen, and the four and twenty Elders fell down and worshipped him that liveth for ever and ever. The Reason given of this glorious and wonderful Doxology, this Attribution of Honour and Glory to Jesus Christ, by the whole Host of Heaven, is because he was the Lamb that was slain; that is, because of the work of our Redemption, and our bringing unto God. And it is not a little refreshment and rejoicing to the Saints, to know, that all the Angels of God, the whole Host of Heaven, which never sinned, do yet continually rejoice, and ascribe praise and honour to the Lord Jesus, for his bringing them to peace and favour with God.

§. 46.3. He is honoured by the Saints all the World over; and indeed, if they do not, who should? If they honour him not as they honour the Father, they were of all men the most unworthy; but see what they do, *Rev.* 1. 5, 6. *Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests to God and his Father, to him be Glory for ever and ever, amen.* chap. 5. 8, 9, 10. *The four living creatures and four and twenty Elders, fell down before the Lamb, having every one of them harps, and golden Viols full of Odors, which are the prayers of the Saints; and they sung a new song, saying, thou art worthy to take the book, and to open the Seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and Nation, and hast made us unto God Kings and Priests, and we shall reign on the earth.* The great solemn Worship of the Christian Church, consists in this Assignment of Honour and Glory to the Lord Jesus; therefore do they love him, honour him, delight in him, as *Paul*, *Phil.* 3. 8. and so the Spouse, *Cant.* 5. 9, 10, 11. And this on this account.

§. 47. 5. They cordially approve of this Righteousness; this

this way of *acceptation*, as that which brings *glory* to God as such. When they were labouring under the guilt of sin, that which did most of all perplex their souls was, that their *safety* was inconsistent with the Glory and Honour of the great God; with his Justice, Faithfulness and Truth; all which were engaged for the destruction of sin; and how to come off from ruine, without the loss of their honour, he saw not. But now by the Revelation of this righteousness *from faith to faith*, they plainly see, that all the *Properties* of God are exceedingly glorified in the *Pardon*, *Justification* and *Acceptance* of poor sinners. As before was manifested.

And this is the first way whereby the Saints hold *daily communion* with the Lord Jesus, in this *purchased Grace* of *Acceptation* with God. They consider, approve of, and rejoice in the way, means and thing it self.

§. 48. 2. They make an *actual commutation* with the Lord Jesus, as to their Sins and his Righteousness; of this there are also sundry parts.

1. They continually keep alive upon their hearts a sense of the guilt and evil of sin, even then when they are under some comfortable persuasions of their personal acceptance with God. Sense of Pardon takes away the horror and fear, but not a due sense of the guilt of Sin. It is the daily exercise of the Saints of God, to consider the great provocation that is in Sin, their Sins; the Sin of their Nature and Lives; to render themselves *vile in their own hearts and thoughts* on that account; to compare it with the terror of the Lord, and to judge themselves continually. This they do in general, *my sin is ever before me*, says David. They set Sin before them, not to terrifie and affright their souls with it, but that a due sense of the evil of it, may be kept alive upon their hearts.

§. 49. 2. They gather up in their thoughts the sins for which they have not made a *particular reckoning* with God in Christ; or if they have begun so to do, yet they have not made clear work of it, nor come to a clear and



comfortable issue. There is nothing more dreadful then for a man to be able to digest his convictions: to have sin look him in the face, and speak perhaps some words of terror to him, and to be able by any charms of diversions or delays, to put it off, without coming to a full tryal as to state and condition in reference thereunto. This the Saints do. They gather up their sins, lay them in the balance of the Law; see and consider their weight and desert. And then

§. 50. 3. They make this commutation I speak of with Jesus Christ: that is,

1. They seriously consider, and by Faith conquer all objections to the contrary, that Jesus Christ by the will and appointment of the Father, hath really undergone the punishment that was due to those sins, they lay now under his eye and consideration, *Isa. 53. 6. 2 Cor. 5. 21.* He hath as certainly and really answered the Justice of God, for them, as if he himself, the sinner, should at that instance be cast into Hell, he could do.

§. 51. 2. They hearken to the voice of Christ calling them to him with their burden; *come unto me ye that are weary and heavy laden*: come with your burdens. Come thou (poor soul) with thy guilt of sin: why what to do? why, this is mine faith Christ: this Agreement I made with my Father, that I should come, and take thy sins, and bear them away: They were my lot. Give me thy burden, give me all thy sins; thou knowest not what to do with them, I know how to dispose of them well enough so that God shall be glorified and thy soul delivered, Hereupon,

§. 52. 3. They lay down their sins at the Cross of Christ, upon his shoulders; This is Faiths great and bold venture upon the Grace, Faithfulness and Truth of God. To stand by the Cross and say, ah! He is bruised for my sins, and *wounded for my transgressions, and the chastisement of my peace is upon him.* He is thus made sin for

for me. Here I give up my sins to him that is *able* to bear them, to undergo them. He requires it of my hands, that I should be *content* that he should undertake for them, and that I *heartily* consent unto. This is *every days* work. I know not how any peace can be maintained with God, without it. If it be the work of souls to receive Christ, as made sin for us, we must receive him, as one that takes our sins upon him. Not as though he dyed any more, or suffered any more: but as the faith of the Saints of old, made that present, and done before their eyes (not come to pass, *Heb. 11. 1.*) So faith now, makes that present, which was accomplished and past many generations ago. This it is to know Christ Crucified.

§. 53. 4. Having thus by Faith given up their *sins* to Christ, and seen God laying them all on him, they draw *nigh*, and take from him, that *Righteousness* which he hath wrought out for them: so fulfilling the whole of that of the Apostle, 2 Cor 5. 21. *He was sin for us, that we might become the righteousness of God in him.* They consider him tendering himself and his *Righteousness*, to be their *Righteousness* before God: they take it, and accept of it, and compleat this blessed *bartering* and exchange of Faith. Anger, Curse, Wrath, Death, Sin, as to its guilt, He took it all, and takes it all away; with him we leave what ever of this *nature* belongs to us, and from him we *receive*, Love, Life, *Righteousness* and Peace.

§. 54. *Obj.* But it may be said, surely this *course* of procedure can never be acceptable to Jesus Christ: What? shall we daily come to him, with our *Filth*, our *Guilt*, our *Sins*? may He not, will He not bid us keep them to our selves, they are our own; shall we be always *giving* sins, and taking *Righteousness*?

*Ans.* There is not *any thing* that Jesus Christ is more *delighted* with, than that his Saints should always *hold communion* with him, as to the business of *giving* and *receiving*. For,

§. 55. 1. This exceedingly *honours* him, and gives him the Glory that is his due; many indeed cry *Lord, Lord,* and make mention of him, but *honour* him not at all. How so? They take his *work* out of his hands, and ascribe it unto other things; their *Repentance*, their *Duties*, shall bear their iniquities. They do not *say* so, but they do so. The commutation they make, if they make any, it is with themselves. All their *bartering* about sin, is in and with their own *souls*. The work that Christ *came* to do in the world, was to *bear our iniquities*, and lay down his life a Ransome for our sins. The Cup He had to drink of, was filled with our sins, as to the *punishment* due to them. What greater *dishonour* then can be done to the *Lord Jesus*, then to ascribe *this work* to any thing else, to think to get *rid* of our sins any other *way*, or means. Herein, then I say, is Christ *honoured* indeed, when we go to him with *our sins*, by Faith: and say unto him, Lord this is thy *work*: this is that for which thou *camest into the World*; this is that thou hast *undertaken* to do; thou callest for my *burthen*, which is too heavy *for me to bear*: take it blessed Redeemer, thou tenderest thy *Righteousness*, that is my portion. Then is Christ *honoured*, then is the Glory of *Mediation* ascribed to him, when we walk with him in this *Communion*.

§. 56. 2. This exceedingly *endears* the souls of the Saints to him, and constrains them to put a due *valuation* upon him, his *Love*, his *Righteousness* and *Grace*. When they *find*, and have the *daily use* of it, then they do it. Who would not *love him*: I have been with the *Lord Jesus*, may the *poor soul* say: I have *left my sins*, my great *burthen* with him, and he hath given me his *Righteousness*, wherewith I am going with *boldness* to God. I was *dead*, and am *alive*, for he *died* for me; I was *curst*, and am *blessed*, for he was made a *curse* for me; I was *troubled*, but have *peace*, for the *chastisement* of my *peace* was upon him; I knew not what to *do*, nor whether to cause my *sorrow* to go; by him have I received joy *unspeakable* and *Glorious*

rious : if I do not *love* him, *delight* in him, *obey* him, *live* to him, *dye* for him, I am worse then the *Devils* in hell. Now the great aim of Christ in the world, is, to have an *high place* and esteem in the hearts of his people : to have there, ( as He hath in himself ) the *preeminence* in all things ; not to be jostled up and down *among* other things : to be all and in all. And thus are the Saints of God prepared to esteem him, upon the engaging themselves to this *Communion* with him.

§. 57. *Obj.* Yea, but you will say, if this be so, what need we to *repent*, or *amend* our ways, it is but *going* to Christ by faith, making this *exchange* with him, and so we may *sin* that grace may abound ?

*Ans.* I judge no mans *person*. But this I must needs say, that I do not understand, how a man that *makes this objection in cold blood*, not under a *temptation* or accidental darkness, can have any *true* or real *acquaintance* with Jesus Christ : however this I am *certain* of, that this *Communion in its self*, produces quite other effects, then those supposed. For

§. 58. 1. For Repentance ; it is I suppose, a *Gospel Repentance* that is intended. For a Legal bondage Repentance full of dread, *amazement*, *terror*, self-love, astonishment at the presence of God, I confess this *Communion* takes it away, *prevents* it, casts it out, with its bondage and fear : But for *Gospel Repentance*, whose nature consists in *Godly sorrow for sin*, with its *relinquishment*, proceeding from *Faith*, *Love*, and *Abhorrency* of sin, on accounts of *Father*, *Son*, and *Spirit*, both *Law*, and *Love*, that this should be hindred by this *Communion*, is not possible. I told you that the *Foundation* of this *Communion*, is *laid in a deep*, serious, daily consideration of *sin*, its guilt, *vileness* and *abomination*, and our own *vileness* on that account. That a sense *hereof* it to be kept *alive* in and upon the heart of every *one*, that will enjoy this *Communion* with Christ : without it Christ is of no value, nor esteem to him. Now is it *possible* that a man should



should daily fill his heart, with the thoughts of the *vileness* of sin, on all considerations what ever, of *Law, Love, Grace, Gospel*, life and death, and be filled with self abhorrency on this account, and yet be a *stranger to God* y sorrow? Here is the mistake, the Foundation of this *Communion*, is laid in that, which they suppose it *overthrows*.

§. 59. 2. But what shall we say for *obedience*: if Christ be so *Glorified* and *honoured* by taking our sins, the more we *bring to him* the more will he be glorified. A man could not suppose that this *Objection* would be *made*, but that the *Holy Ghost*, who knows what is in man, and his heart, hath *made it for them*, and in their name, *Rom. 6. 1, 2. 3.* The very same *Doctrine* that I have insisted on, being delivered, *Chap. 5. 18, 19, 20.* The same *objection* is made to it; and for those who think it may have any *weight*, I refer them to the Answer given in that Chapter by the Apostle, as also to what was said before to the *necessity* of our obedience, notwithstanding the *Imputation* of the Righteousness of Christ.

§. 60. But you will say: How should we *address our selves* to the performance of this duty: what path are we to walk in?

1. Faith exercises its self in it especially three ways.

1. In *Meditation*. The heart goes over in its own *thoughts* the part above insisted on, sometimes *severally*, sometimes jointly, sometimes fixing *primarily* on one thing, sometimes on *another*, and sometimes going over the *whole*. At one time *perhaps* the soul is most upon consideration of its own *sinfulness*, and filling it self with *shame*, and *self abhorrency* on that account, sometimes it is filled with the *thoughts* of the *Righteousness* of Christ, and with joy unspeakable, and glorious on that account. Especially on great occasions, when *grieved* and burthened by *negligence* or *eruption* of corruption, then the soul goes over the whole work, and so drives things to an *issue* with God, and takes up the *peace* that Christ hath wrought out for him.

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2. Considering and *enquiring* into the *promises* of the Gospel, which holding out all *these things* ; the Excellency, Fulness and Suitableness of the *Righteousness* of Christ, the Rejection of all false Righteousness, and the *commutation* made in the Love of God, which was formerly insisted on.

3. In *Prayer* : herein do their Souls go through their work day by day. And this communion have all the Saints with the Lord Jesus, as to their Acceptation with God, which was the *first* thing proposed to consideration.

## CHAP. IX.

*Of Communion with Christ in holiness. The several Acts ascribed unto the Lord Christ herein. 1. His Intercession, 2. Sending of the Spirit. 3. Bestows habitual Grace ; What that is, and wherein it consists. This purchased by Christ : bestowed by him. Of actual Grace. How the Saints hold communion with Christ in these things : manifested in sundry particulars.*

**O**UR Communion with the Lord Jesus, as to that Grace of *Sanctification*, and *Purification*, whereof we have made mention in the several distinctions, and degrees thereof formerly, is nextly to be considered.

And herein the former *Method* must be observed ; and we must shew.

*First*, What are the peculiar *Actings* of the Lord Christ as to this *Communion*. And

*Secondly*, What is the *Duty* of the Saints herein.

The sum is, how we hold Communion with Christ in *Holiness*, as well as in *Righteousness*, and that very briefly.

§. 2. 1. There are several *Acts* ascribed unto the Lord Jesus in reference to this particular : as,

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1. His Interceding with the Father, by vertue of his Oblation in the behalf of his, that he would bestow the *Holy Spirit* on them. Here I chuse to enter, because, of the Oblation of Christ it self, I have spoken before. Otherwise every thing is to be run up to that Head, that Source and Spring. There lies the foundation of all spiritual Mercies whatever; as afterwards also shall be manifested: Now the Spirit, as unto us, a *Spirit of Grace, Holiness and Consolation*, is of the *purchase of Christ*. It is upon the matter, the great Promise of the New Covenant, *Ezek. 11. 19. I will put a new Spirit within you*; So also, *Chap. 36. v. 27. Jerem. 32. 39. 40.* and in sundry other places, whereof afterwards. Christ is the Mediator and Surety of this new Covenant, *Heb. 7. 22. Jesus was made Surety of a better Testament*, or rather Covenant. A Testament needs no Surety. He is the Undertaker on the part of God and Man also. Of Man to give satisfaction; of God to bestow the whole Grace of the Promise, as *Chap. 9. 15. For this cause he is the Mediator of the New Testament, that by means of death, for the Redemption of Transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.* He both satisfied for Sin, and procured the Promise. He procures all the *Love and Kindness*, which are the fruits of the Covenant; being himself the *Original Promise* thereof, *Gen. 3. 16.* The whole being so ordered in all things, and made sure, *2 Sam. 23. 5.* that the residue of its Effects should all be derived from him, depend upon him, and be procured by him, that he in all things might have the preeminence, *Col. 1. 19.* according to the compact and agreement made with him, *Isa. 53. 12.* They are all the Purchase of his Blood, and therefore the Spirit also, as promised in that Covenant, *1 Cor. 1. 20.* Now the whole Fruit and Purchase of his Death, is made out from the Father upon his *Intercession*. This *John 14. 16, 17, 18.* he promiseth his Disciples, that he will pursue the work which he hath in hand in their behalf, and intercede with

## Chap. IX. Communion with the Son Jesus Christ: 271

with the Father for the Spirit, as a fruit of his Purchase. Therefore He tells them, *that He will not pray the Father for his love unto them*, because the eternal Love of the Father, is not the Fruit, but the Fountain of his Purchase; but the Spirit that is a Fruit, that (saith He) *I will pray the Father for, &c.* And what Christ asketh the Father as Mediator, to bestow on us, that is part of his Purchase, being promised unto him upon his undertaking to do the will of God, *Psal. 2. 8. Isa. 53. 12. Psalm 40. 8, 9, 10, 11, 12.* And this is the First thing that is to be considered in the Lord Jesus, as to the *communication* of the Spirit of Sanctification and Purification (the first thing to be considered in this our Communion with him;) He *intercedes with his Father*, that he may be bestowed on us, as a fruit of his Death and Bloodshed in our behalf. This is the Relation of the *Spirit of Holiness* as bestowed on us, unto the Mediation of Christ. He is the great foundation of the *Covenant of Grace*; being himself everlastingly *destinated*, and freely given to make a *purchase* of all the good things thereof, *Gen. 3. 15. Isa. 42. 6. 49. 8. Dan. 9. 24.* Receiving according to the Promise, the Holy Ghost, *Acts 2. 33.* he sheds him abroad on his Members. This the Faith of the Believer considers, fixes on, and dwells upon. For,

2dly, His Prayer being granted (*as the Father always bears him*) he actually sends his Spirit into the hearts of his Saints, there to dwell in his stead, and to do all things for them, and in them, which He himself hath to do. This *Secondly*, is the Lord Christ by Faith to be eyed in: And that not only in respect of the first enduing of our Hearts with his Holy Spirit, but also of the continual Supplies of it, drawing forth, and exciting more effectual Operations and Actings of that indwelling Spirit. Hence, though *John 14. 16.* He says, *the Father will give them the Comforter*, because the *Original and Sovereign Dispensation* is in his hand, and it is by him made out upon the Intercession of Christ,



yet not being bestowed immediately on us, but (as it were) given into the hand of Christ for us, He affirms, that (as to actual collation or bestowing) he *sends him himself*, Chap. 15. 26. *I will send the Comforter to you from the Father.* He receives him from his Father, and actually sends him unto his Saints. So Chapter 16. 7. *I will send him*, and *verse 14, 15.* He manifests how he will send him, He will furnish him with that which is his, to bestow it upon them; *He shall take of mine* (of that which is peculiarly and properly so, *mine as Mediatour*, the fruit of my Life and Death unto Holiness) *and give it unto you*; but of these things more afterwards. This then is the Second thing that the Lord Christ doth, and which is to be Eyed in him, he sends his Holy Spirit into our hearts, which is the efficient cause of all Holiness and Sanctification, quickening, enlightning, purifying the Souls of his Saints. How our *Union* with him, with all the Benefits thereon depending, floweth from this his Communication of the Spirit unto us, to abide with us, and to dwell in us, I have at large elsewhere declared; where also this whole matter is more fully opened. And this is to be considered in him by Faith, in reference to the Spirit it self.

§. 4. 2dly, There is that which we call *Habitual Grace*, that is, *the Fruits of the Spirit*, the Spirit which is born of the Spirit, John 3. 6. That *which is born of*, or produced by the Holy Ghost in the Heart or Soul of a Man when he is *regenerate*; that which makes him so is Spirit, in opposition to the Flesh, or that *enmity* which is in us by Nature against God: It is Faith, Love, Joy, Hope, and the rest of the Graces of the Gospel, in their Root or *common principle*. Concerning which, these two things are to be observed.

§. 5. 1. That tho many particular Graces are mentioned, yet there are not different *Habits* or *Qualities* in us; not several or distinct *Principles* to answer them; but only the same *Habit* or *Spiritual Principle* putting

ting forth it self in various operations or ways of working, according to the variety of the Objects which it goeth forth unto, is *their common principle*. So that it is called and distinguished as above, rather in respect of *actual exercise*, with relation to its *objects*, than *habitual Inherence*, it being one *Root*, which hath these many *Branches*.

2. This is that which I intend by this *Habit of Grace*. A new, <sup>a</sup> gracious, spiritual <sup>b</sup> life or principle, created<sup>c</sup>, and bestowed on the soul<sup>d</sup>, whereby it is changed<sup>e</sup> in all its *Faculties and Affections*, fitted and enabled to go forth, in the way of obedience, unto every *Divine Object* that is proposed unto it, according to the mind of God. For Instance, The Mind can discern of <sup>f</sup> spiritual things in a spiritual manner, and therein it is *Light, Illumination*. The whole soul closeth with Christ, as held forth in the *Promises* of the Gospel for Righteousness and Salvation, that is *Faith*; which being the main and principal work of it, it often gives Denomination unto the whole. So when it rests in God, in Christ, with Delight, Desire and Complacency, it is called *Love*, being indeed the *Principle* suiting all the *Faculties* of our Souls for spiritual and living Operations, according to their natural use. Now it differs

§. 6. 1. From the Spirit dwelling in the Saints; for it is a *created Quality*. The Spirit dwells in us as a *Free Agent* in an holy Habitation. This Grace, as a *Quality*, remains in us, as in its own proper *Subject*, that hath not any subsistence but therein; and is capable of being intended or restrained under great variety of degrees.

a 2 Cor. 5. 17. Ezek. 11. 19. 18. 31. 36. 26. Gal. 6. 15. Ephes. 2. 15. 5. 24. Col. 3. 10. 1 Pet. 2. 2. John 3. 6. b Col. 3. 3, 4. Ephes. 2. 1, 5. Rom. 8. 11. John 5. 21. chap. 6. 63. c Psal. 51. 10. Ephes. 2. 10. chap. 4. 24. Col. 3. 10. 2 Cor. 5. 17. d 2 Cor. 3. 6. & 4. 6. Acts 5. 31. Luke 1. 79. John 4. 14. & 3. 27. 1 Cor. 2. 12. Eph. 4. 7. Phil. 1. 29. e Acts 26. 18. Eph. 5. 8. 2 Cor. 5. 17. f 1 Cor. 2. 12. Ephes. 1. 18. 2 Cor. 3. 18. & 4. 6.

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2. From actual Grace which is transient, this making its Residence in the soul. *Actual Grace is an Elapse of Divine Influence and Assistance, working in and by the Soul, any Spiritual Act or Duty whatsoever, without any praesensence unto that Act or Continuance after it, God working in us, both to will and to do. But this Habitual Grace is always resident in us, causing the soul to be a meet principle for all those holy and Spiritual operations, which by Actual Grace are to be performed And.*

3. It is capable of Augmentation and Diminution, as was said. In some it is more large and more Effectual than in others. Yea in some persons more at one time than another: Hence are those *Dyings, Decays, Ruines, Recoverys, Complaints, and Rejoicings*; whereof so frequent mention is made in the Scripture. *Can. 5. 2. Revel. 1. 5. 3. 2. 3. 4. 17, 18, 19. Hos. 14. 4. Psal. 51.*

These things being premised, as to the nature of it: Let us now consider what we are to Eye in the Lord Jesus, in reference hereunto, to make an entrance into our Communion with him therein, as things by him, or on his part performed.

1. As I said of the Spirit, so (in the first place) I say of this, it is of the Purchase of Christ, and is so to be looked on. *It is given unto us, for his sake to believe on him, Phil. 1. 29. The Lord on the behalf of Christ, for his sake, because it is purchased, and procured by him for us, bestows Faith, and (by same rule) all grace upon us, We are blessed with all spiritual blessings in Heavenly places in him, Eph. 1. 3. IN HIM, that is, in and through his Mediation for us. His Oblation and Intercession lie at the bottom of this dispensation. Were not Grace by them procured, it would never by any one soul be enjoyed. All Grace is from this fountain In our receiving it from Christ, we must still consider what it cost him; want of this weakens faith in its proper workings: His whole intercession is founded on his Oblation: 1 Joh. 2. 1, 2. What he purchased by his Death, that (nor more, nor less as hath been often said)*

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He intercedeth may be bestowed. And he prays that all his Saints may have this Grace whereof we speak, *Joh. 17.* 17. Did we continually consider all Grace as the fruit of the Purchase of Christ, it would be an exceeding Endearment on our Spirits. Nor can we without this consideration according to the tenor of the Gospel, ask or expect any Grace. It is no prejudice to the free Grace of the Father, to look on any thing as the purchase of the Son. It was from that Grace, that he made that Purchase. And in the Receiving of Grace from God, we have not Communion with Christ, who is yet the treasury and storehouse of it; unless we look upon it as his purchase. He hath obtained that we should be sanctified throughout, have life in us, be humble, holy, believing, dividing the spoil with the mighty, by destroying the works of the Devil in us, *Ephes. 5: 25. 26, 27. Tit. 2. 14. Rom. 6. 4.*

2. The Lord Christ doth Actually Communicate this Grace unto his Saints, and bestows it on them. *Of his fulness we have all received, and Grace for Grace, Joh. 1. 16.* For.

1. The Father actually invests him with all the Grace, whereof by Compact and Agreement, he hath made a purchase (as he received the promise of the Spirit) which is all that is of use for the bringing his many Sons to Glory. *It pleased the Father, that in him all fulness should dwell. Col. 1. 17.* That he should be invested with a Fulness of that grace which is needful for his People. This himself calls the Power of giving Eternal Life to his Elect, *Joh. 17. 2.* Which power is not only his Ability to do it, but also his Right to do it. Hence this Delivering of all things unto him by his Father, he lays as the bottom of his inviting sinners unto him for Refreshment. *All things are delivered unto me of my Father Math. 11. 37. Come unto me all that labour and are heavy laden, and I will give you Rest v. 28.* This being the Covenant of the Father with him, and his promise unto him, that upon the making his soul an Offering for sin, He should see his seed, and the pleasure of  
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the Lord should prosper in his hand, Isa, 53. 10. and in the verses following, the pouring out of his soul unto death, and bearing the sins of many, is laid as the bottom and procuring cause of these things. 1. Of Justification, by his knowledge he shall justify many. 2. Of Sanctification; in destroying the works of the Devil, v. 11. 12. Thus comes our merciful High Priest to be the great possessor of all Grace, that he may give out to us according to his own pleasure; quickning whom he will. He hath it in him really as our Head, in that he received not that spirit by measure, John 3. 34. which is the bond of Union between him and us, 1 Cor. 6. 17. whereby holding him the Head, we are filled with his fulness, Ephes. 1. 22. 23. Col. 2. 19. He hath it as a Common person intrusted with it on our behalf: Rom. 5. 14, 15, 16, 17. The last Adam is made unto us a quickning spirit, 1 Cor. 15. 45. He is also a Treasury of this Grace in a moral and law sense; not only as it pleased the Father, that all fulness should dwell in him, Col. 1. 19. but also because in his mediation, as hath been declared, is founded the whole dispensation of Grace.

2. Being thus actually vested with this power and privilege and fulness, He designs the spirit to take of this fulness, and to give it unto us. *He shall take of mine and shew it unto you*; Joh. 16. 15. The Spirit takes of that Fulness that is in Christ, and in the Name of the Lord Jesus, bestows it actually on them, for whose Sanctification He is sent. Concerning the manner and Almighty efficacy of the Spirit of Grace, whereby this is done (I meane, this actual Collation of Grace upon his peculiar ones) more will be spoken afterwards.

S. 9. 3. For Actual Grace, or that Influence of power whereby the Saints are enabled to perform particular Duties according to the mind of God, there is not any need of further Enlargment about it. What concerns our Communion with the Lord Christ therein, holds proportion with what was spoken before.

There remaineth only one thing more to be observed concerning

concerning those things, whereof mention hath been made, and I proceed to the way whereby we carry on *Communion* with the Lord Jesus in all these. And that is, that these things may be considered two ways.

1. In respect of their *First Collation or bestowing on the Soul.*

2. In respect of their *Continuance and Increase, as unto the Degrees of them.*

In the *First sense*, as to the real communicating of the *Spirit of Grace unto the Soul*, so raising it from Death unto Life, the Saints have no kind of Communion with Christ therein, but only what consists in a *passive reception* of that Life-giving, quickning Spirit and Power. They are but as the *dead bones* in the Prophet, *the wind blows on them, and they live*; as *Lazarus* in the Grave, Christ calls, and they come forth; the Call being accompanied with Life and Power. This then is not that whereof particularly I speak. But it is the *Second* in respect of further Efficacy of the Spirit, and increase of Grace both Habitual and Actual, whereby we become more holy, and to be more powerful in walking with God, have more fruit in Obedience and Success against Temptations; And in this they hold Communion with the Lord Christ. And wherein and how they do it, shall now be declared.

§. 10. They continually eye the Lord Jesus as the Great *Joseph*, that has the disposal of all the *Granaries* of the Kingdom of Heaven, committed unto him; as one in whom it hath pleased the Father to gather *all things unto an head*, *Ephes. i. 10.* that from him *all things might be dispensed unto them*. All Treasures, all Fulness of the Spirit, not by measure, are in him. And this Fulness in this *Joseph*, in reference to their condition, they Eye in these Three Particulars:

1. In the preparation unto the Dispensation mentioned in the *Expiating, Purgine, Purifying Efficacy* of his Blood. It was a Sacrifice not only of *Atonement* as offered, but

but also of purification, as poured out. This the Apostle eminently sets forth, *Heb. 9:13, 14.* For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot unto God, purge your Consciences from dead works that you may serve the living God. This Blood of his is that which answers all Typical Institutions for carnal purification, and therefore hath a spiritually purifying, cleansing, sanctifying vertue in it self, as offered and poured out. Hence it is called a fountain for sin and for uncleanness, *Zech. 13. 1.* that is, for their washing and taking away. A fountain opened, ready prepared, vertuous, efficacious in its self, before any be put into it; because poured out, instituted, appointed to that purpose. The Saints see that in themselves they are still exceedingly defiled; (and indeed to have a sight of the defilements of sin, is a more spiritual Discovery than to have only a sense of the guilt of sin. This follows every Conviction, and is commensurate unto it; that usually only such as reveal the Purity and Holiness of God, and all his ways.) Hereupon they cry with Shame within themselves, *Unclean, Unclean.* Unclean in their Conversations; all rolled in the blood of their defilements; their Hearts being by Nature a very Sink, and their Lives a Dung-hill. They know also, that no unclean thing shall enter into the kingdom of God; or have place in the New Jerusalem; that God is of purer eyes than to behold iniquity. They cannot endure to look on themselves, and how shall they dare to appear in his presence? What Remedies shall they now use? Tho they wash themselves with Nitre, and take them much Soap, yet their iniquity will continue marked, *Jerem. 2. 22.* Wherewith then shall they come before the Lord? For the removal of this, I say, they look in the first place, to the purifying vertue of the blood of Christ, which is able to cleanse them from all their sins, *1 Job 1. 7.* Being the Spring from whence floweth all the purifying

ing *vertue*, which in the Issue will take away all their Spots and Stains, *make them holy and without blemish* and (in the end) *present them glorious unto himself*, Eph. 5.26,27. This they dwell upon with thoughts of faith; they roll it in their Minds and Spirits. Here Faith obtains new Life, new Vigour, when a sence of *wileness* hath even overwhelmed it. Here is a *fountain opened*, draw nigh, and see its beauty, purity, efficacy. Here is a Foundation laid of that work, whose accomplishment we long for.

One Moments Communion with Christ by Faith herein, is more effectual to the *purging* of the soul, to the increasing of Grace than the utmost self-endeavours of a 1000 Ages.

§. 11. 2. They eye the Blood of Christ, as the blood of *Sprinkling*. Coming to Jesus the Mediator of the new Covenant, they come to the blood of sprinkling, Heb. 12.24. The eying of the blood of Christ as shed, will not of its self take away Pollution. There is not only *ἅμα πύχνοει*, a *shedding of blood*, without which there is no Remission, Heb. 9.22 but there is also *ἅμα τῷ ἐγὼτισμῷ* a *sprinkling of blood*, without which there is no actual purification. This the Apostle largely describes, Heb. 9. When Moses (saith he) had spoken every precept to the People according to the Law, he took the blood of Calves and of Goats, with water, and scarlet wooll and Hyssop, and sprinkled both the book and all the People, saying, this is the blood of the testament which God hath enjoined unto us: Moreover, he sprinkled with blood, both the Tabernacle, and all the Vessels of the Ministry; and almost all things are by the Law purged with blood: It was therefore necessary that the patterns of the things in the Heavens, should be purified with these, but the heavenly things themselves, with better Sacrifices than these, v. 19, 20, 21, 22, 23. He had formerly compared the blood of Christ, to the blood of Sacrifices, as offered in respect of the *impetration* and the *Purchase* it made; now he doth it unto that blood as *sprinkled*, in respect of its application unto purification and holiness.



And he tells us how this *sprinkling* was performed, it was by dipping *Hyssop* in the blood of the Sacrifice, and so dashing it out upon the Things and Persons to be purified. As the *Institution* also was with the Paschal Lamb, *Exod.* 12. 12. Hence *David*, in a sence of the pollution of sin, prays, that he *may be purged with Hyssop*, *Psal.* 51. 7. For that this peculiarly respected the Uncleannefs and Defilement of Sin, is evident, because there is no mention made in the Institution of any Sacrifice, (after that of the Lamb before mentioned,) of sprinkling blood with Hyssop, but only in those which respected *purification of uncleannesse*. As in the case of *Leprosy*, *Lev.* 14. 6. and all other defilements, *Numb.* 19. 18. which latter indeed, is not of blood, but of the water of separation, this also being eminently Typical of the blood of Christ, which is the *fountain for separation of Uncleannefs*, *Zech.* 13. 1. Now this branch of Hyssop wherein the blood of purification was prepared for the sprinkling of the unclean, is, (unto us) the free Promises of Christ. The cleansing vertue of the Blood of Christ lies in the Promises, as the blood of Sacrifices in the *Hyssop*, ready to pass out unto them that draw nigh thereunto. Therefore the Apostle argueth from receiving of the *Promise*, unto Universal Holiness and Purity. *Having therefore these Promises (dearly beloved) let us cleanse our selves from all filthiness of flesh and spirit, perfecting Holiness in the fear of the Lord*, 2 *Cor.* 7. 1. This then the Saints do; they eye the Blood of Christ as it is in the Promise, ready to issue out upon the Soul for the purification thereof; and thence is purging and cleansing vertue to be communicated unto them, and by the blood of Christ are they to be purged from all their sins, *John* 1. 7. Thus far as it were, this *purifying blood*, thus prepared and made ready, is at some distance to the Soul. Tho it be shed to this *purpose*, that it might purge, cleanse and sanctifie, tho it be taken up with the bunch of Hyssop in the Promises, yet the soul may not partake of it, Wherefore,

§. 12. 3. They

§. 12. 3. They look upon him, as in his own Spirit he is the only Dispenser of the Spirit, and of all Grace of *Sanctification* and *Holiness*. They consider that upon his *Intercession* it is granted to him, that he shall make effectual all the fruits of his Purchase, *to the Sanctification, the purifying and making glorious in Holiness of his whole people.* They know that this is actually to be accomplished by the *Spirit*, according to the innumerable Promises given to that Purpose. He is to sprinkle that blood upon their souls, He is to create that Holiness in them that they long after, He is to be himself in them *a Well of Water springing up to everlasting life.* In this state they look to *Jesus*; here Faith fixes it self in expectation of his giving out the Spirit for all these ends and purposes; mixing the Promises with Faith, and so becoming actual partaker of all this Grace. This is their way, this is their Communion with Christ; This is the life of Faith as to Grace and Holiness. Blessed is the soul that is exercised therein; *He shall be as a tree planted by the waters, that spreadeth forth her roots by the River, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jerem. 17. 18.* Convinced persons who know not Christ, nor the fellowship of his sufferings, would spin an Holiness out of their own Bowels; they would work it out in their own strength. They begin it with tiring endeavours, and follow it with Vows, Duties, Resolutions, *Engagements*, sweating at it all the day long. Thus they continue for a season; their *Hypocrisie* for the most part ending in *Apostacy*. The Saints of God do in the very entrance of their walking with him, reckon upon it, that they have a *Threefold* want.

1. Of the *Spirit of Holiness*, to dwell in them.
2. Of an *Habit of Holiness*, to be infused into them.
3. Of *actual Assistance*, to work all their works for them; and that if these should continue to be wanting, they can never with all their *might, power and endeavours*,  
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perform any one act of Holiness before the Lord. They know that of themselves they have no *sufficiency*; that *without Christ*, they can do *nothing*, therefore they look to him who is intrusted with a fulness of all these in their behalf, and thereupon by *Faith* derive from him an *Increase* of that, whereof they stand in need. Thus I say, have the Saints communion with Christ, as to their *sanctification* and holiness. From him do they receive the spirit to dwell in them; from him the new *principle* of Life, which is the root of all their obedience, from him have they actual *Assistance* for every duty they are called unto. In waiting for, expectation and receiving of these blessings on the accounts before mentioned, do they spend their *Lives* and time with him. In vain is help looked for from other mountains. In vain do men spend their strength in *following* after Righteousness, if this be wanting. Fix thy soul here! thou shalt not tarry until thou be ashamed. This is *the way*, the only way, to obtain full effectual manifestations of the spirits dwelling in us; to have our hearts *purified*, our consciences *purged*, our sins *mortified*, our graces *increased*, our souls made humble, holy, zealous, believing; like to him; to have our lives fruitful, our deaths comfortable; Let us herein abide, eying Christ by Faith, to attain that *measure* of conformity to him, which is allotted unto us in this world, that when we shall *see him as he is*, we may be *like* unto him.

## C H A P. X.

*Of Communion with Christ in priviledges: of Adoption: the nature of it: the consequences of it: peculiar priviledges attending it: Liberty, Title; Boldness, Affliction, Communion with Christ hereby.*

**T**H E third thing wherein we have communion with Christ is Grace of *Priviledge* before God: I mean  
as

as the *third head* of purchased Grace. The *priviledges* we enjoy by Christ, are great and innumerable. To insist on them in particular, were work for a mans whole life, not a design to be wrapped up in a few sheets. I shall take a view of them only in the Head, the spring and Fountain whence they all arise and flow. *This is our Adoption.* Beloved, now we are the Sons of God, 1 Joh. 3. 2. This is our great and fountain priviledge. Whence is it that we are so? it is from the Love of the Father, v. 1. *Behold, what love the Father hath given unto us, that we should be called the sons of God.* But by whom immediately do we receive this honour? *As many as believe on Christ, he gives them this power to become the Sons of God,* Joh. 1. 12. Himself was appointed to be the first born among many brethren, Rom. 8. 29. and his taking us to be brethren, Heb. 2. 11. make us become the Children of God. Now that God is our Father, by being the Father of Christ, and we his children, by being the brethren of Christ, being the head and sum of all the honour, priviledge, right, and Title we have, let us consider the nature of that act, whereby we are invested with this state and title; namely our Adoption.

§. 2. *Now Adoption is the Authoritative translation of a Believer by Jesus Christ from the family of the world and Satan, into the family of God, with his investiture in all the priviledges, and advantages of that Family.*

§. 3. To the compleat Adoption of any person, these five things are required.

1. That he be *actually*, and of his own right, of another family, then that whereunto he is adopted. He must be the son of one family or other in his own right, as all persons are.

2. That there be a Family unto which of himself he hath no right, whereinto he is to be grafted. If a man comes into a family upon a *personal right*, though originally at never so great a distance, that man is not adopted. If a man of a most remote consanguinity, do  
come



come into the inheritance of any family by the death of the nearer heirs, though his right before were little better than nothing, yet he is a born Son of that Family, he is not adopted. He is not to have the plea of the most remote possibility of succession.

3. That there be an *Authoritative legal Translation* of him, by some that have power thereunto, from one family into another. It was not by the *Law* of old, in the power of particular persons, to adopt when, and whom they would. It was to be done by the *Authority* of the Sovereign Power.

4. That the adopted Person be freed from all the obligations that be upon the Family, from whence he is translated: otherwise he can be no way useful, or serviceable unto the family, whereinto he is engrafted: He cannot serve two Masters, much less two Fathers.

5. That by vertue of this Adoption, he be invested in all the Rights, *Privileges*, Advantages, and *Title* to the whole inheritance of the family into which he is adopted, in as full and ample manner, as if he had been born a Son therein.

Now all these Things and Circumstances do concur, and are found in the *Adoption* of Believers.

§. 4. 1. They are by their own *original Right*, of another family, than that whereinto they are adopted. They are by *Nature* the children of wrath, Eph. 2. 3. Sons of wrath: of that family whose inheritance is wrath; called the power of darkness, Col. 1. 13. For from thence doth God *translate* them into the Kingdom of his dear Son. This is the Family of the World and of Satan, of which by Nature believers are. What ever is to be *inherited* in that family; as Wrath, Curse, Death, Hell, they have a right thereunto. Neither can they of themselves, or by themselves get free of this family: a strong Man armed, keeps them in subjection. Their natural estate is a *family condition*, and attended with all circumstances of family;

mily ; family Duties and Services ; Rights and Titles; Relations, and Observances. They are of the black Family of Sin, and Satan.

§. 5. 2. There is another family wherein they are to be translated, and whereunto of themselves, they have neither right nor title. That is that *family* in heaven and earth, which is called *after the name of Christ*, Eph. 3. v. 15. The great family of God : God hath an house, and family for his Children, of whom, some he *maintains* on the riches of his Grace, and some he *entertains* with the fulness of his Glory. This is that *house* whereof the Lord Christ is the great dispenser, it having pleased the Father to *gather in one all things in him, both which are in heaven, and which are in earth, even in him*, Ephes. 1. v. 10. Herein live all the Sons and Daughters of God, spending largely on the Riches of his Grace. Unto this family of themselves they have no *Right*, nor Title: they are wholly alienated from it, Eph. 2. 12. and can lay no claim to any thing in it. God driving fallen *Adam* out of the Garden, and shutting up all ways of Return with a flaming Sword ready to cut him off, if he should attempt it; abundantly declares that he, and all in him, had lost all right of approaching unto God, in any family relation. Corrupted, cursed Nature is not vested with the least right to any thing of God : therefore,

§. 6. They have an *Authoritative Translation* from one of these families to another. It is not done in a *private* underhand-way, but in the way of Authority. To as many as received him, he gave power to become the sons of God. Power, or Authority. This investing them with the power, excellency, and right of the Sons of God, is a forensical act, and hath legal proceeding in it. It is called the *making us meet* for the inheritance of the Saints in light, Col. 1. v. 12. A judicial exalting us into membership in that family, where God is the Father, Christ the elder Brother, all Saints and Angels Brethren and fellow Children, and the inheritance a Crown immortal and incorruptible, that fades not away. Y §. 6.

§. 7. Now this *Authoritative translation* of Believers from one family into another, consisteth of these two parts.

1. An *effectual Proclamation* and declaration of such a persons immunity from all Obligations to the former family, to which by Nature he was *related*, And this declaration hath a threefold object.

1. *Angels*: It is declared unto *them*, they are the Sons of God. They are the *Sons* of God, and so of the family whereunto the *adopted* person is to be admitted, and therefore it concerns them to know, who are invested with the rights of that family, that they may discharge their duty towards them; unto *them* then it is declared, that Believers are freed from the family of sin, and hell, to become fellow Sons, and Servants with them: and this is done two ways. *Job* 1.16. 38.7.*Heb.* 12. 22, 23, 24. *Revel.* 22. 9.

1. Generally by the doctrine of the Gospel, *Eph.* 3. 10. *Unto the principalities, and powers in heavenly places is made known by the Church, the manifold wisdom of God.*

1. By the Church is this wisdom made known to the Angels: Either as the doctrine of the Gospel is delivered unto it, or as it is gathered thereby. And what is this Wisdom of God, that is made known to principalities and powers? It is that the *Gentiles* should be fellows-heirs, and of the same body with us, v. 6. The mystery of Adopting sinners of the Gentiles, taking them from their slavery in the family of the World, that they might have a right of heirship, becoming Sons in the family of God, is this Wisdom thus made known. And how was it primitively made known? It was *revealed by the Spirit unto the Prophets and Apostles*, v. 5.

2. In Particular *Immediate Revelation*. When any particular soul is freed from the family of this World, it is revealed to the Angels. There is joy in the presence of the *Angels of God* (that is among the Angels, and by them) over one sinner that Repenteth, *Luke* 15. v. 10. Now

Now the Angels cannot of themselves absolutely know the true Repentance of a sinner in it self. It is a work wrought in that Cabinet, which none hath a key unto but Jesus Christ: by him it is revealed to the Angels, when the peculiar care, and charge of such an one is committed to them. These things have their transaction before the Angels, *Luke 12. v. 8, 9.* Christ owns the names of his brethren before the Angels; *Revel. 2. 5.* when he gives them admittance into the family where they are, *Heb. 12. 22.* he declares to them that they are *Sons*, that they may discharge their duty towards them; *Heb. 1. last.*

§. 8. 2. It is denounced in a judicial way unto *Satan*, the great master of the family whereunto they were in subjection. When the Lord Christ delivers a soul from under the power of *that strong armed one*, he binds him: Tyes him from the exercise of that power and dominion which before he had over him. And by this means doth he know that such an one is delivered from his family; and all his future attempts upon him, are *encroachings* upon the possession, and inheritance of the Lord Christ.

3. Unto the *Conscience of the Person* adopted. The spirit of Christ testifies to the heart and Conscience of a Believer, that he is freed from all engagements unto the family of Satan, and is become the *Son of God*, *Rom. 8. 14, 15.* And enables him to cry *Abba Father*, *Gal. 4. 6.* Of the Particulars of this testification of the Spirit, and of its absolving the soul from its old alliance, I shall speak afterwards. And herein consists the first thing mentioned.

§. 9. 2. There is an *Authoritative engrafting* of a Believer actually into the family of God, and investing him with the whole right of Sonship. Now this, as unto us, hath sundry Acts.

1. The giving a believer a *new name* in a white stone, *Revel. 2. 17.* they that are adopted are to take new names:



They change their Names they had in their *Old Families*, to take the Names of the Families whereinto they are translated. This *New Name* is, *A Child of God*; That is the *New Name* given in Adoption, and no man knoweth what is in that Name, but only he that doth receive it. And this *New Name* is given, and written in a *White Stone*, that is the *Tessera* of our Admission into the House of God. It is a Stone of *judicial acquitment*. Our Adoption by the *Spirit* is bottomed on our *Absolution* in the blood of Jesus; and therefore is the *New Name*, in the *white Stone*, a privilege grounded on Discharge.

The *White Stone* quits the claim of the old family.

The *New Name* gives Entrance into the other.

2. An enrolling of his Name in the Catalogue of the *Household of God*. Admitting him thereby into *Fellowship* therein. This is called *the writing of the house of Israel*, *Ezek. 13.9.* that is the Roll, wherein all the Names of the *Israel*, the *Family of God*, are written. God hath a Catalogue of his Household, Christ knows his *Sheep by name*. When God writeth up the People, he counts that this man was born in *Sion*, *Psal. 87. 6.* This is an Extract of the *Lambs Book of Life*.

3. Testifying to his Conscience, his *Acceptation with God*, enabling him to behave himself as a Child, *Rom. 8. 15. Gal. 4. 5, 6.*

§. 10. The two last things required to Adoption are, that the *adopted Person* be freed from all Obligations to the Family from whence he is translated, and invested with the *Rights* and *Privileges* of that whereunto he is translated. Now because these two comprize the whole issue of Adoption, wherein the Saints have Communion with Christ. I shall handle them together, referring the concerns of them unto these *Four Heads*.

1. *Liberty.* 2. *Title or Right.* 3. *Boldness.* 4. *Correction.*

§. 11. These are the Four things in reference to the Family of the *Adopted Person*, that he doth receive by his

his Adoption, wherein he holds Communion with the Lord Jesus.

1. *Liberty*, The Spirit of the Lord, that was upon the Lord Jesus did *anoint him to proclaim liberty to the captives*, *Isa. 67. 1.* And where the Spirit of God is (that is the Spirit of Christ given to us by him because we are Sons) *there is liberty*, *2 Cor. 3. 17.* All spiritual liberty is from the spirit of Adoption. Whatever else is pretended, is licentiousness. So the Apostle argues, *Gal. 4. 6, 7.* *he hath sent forth his spirit into their hearts crying Abba Father, wherefore ye are no more Servants*, no more in Bondage, but have the Liberty of Sons; And this Liberty respects in the first place, the Family from whence the adopted Person is translated; it is his setting free from all the Obligations of that Family.

§. 12. Now in this sense, the liberty which the Saints have by Adoption, is either from that which is real, or that which is pretended; that which is real, respects a twofold issue of Law and Sin. The Moral Unchangeable Law of God and Sin being in conjunction, meeting with reference to any persons, hath, and hath had a twofold issue.

1. An *Oeconomical* Institution of a new Law of Ordinances, keeping in bondage those to whom it was given, *Cpl. 2. 14.*

2. A *Natural* (if I may so call it) pressing off those Persons with its power and efficacy against Sin, whereof there are these parts.

1. Its rigour and terrour in commanding.

2. Its *Impossibility* for accomplishment, and so insufficiency for its primitively appointed end.

3. The *Issues* of its transgression, which are referred unto two Heads: 1. *Curse.* 2. *Death.*

I shall speak very briefly of these, because they are commonly handled, and granted by all.

§. 13. 2. That which is pretended, is the power of any whatever over the *Conscience*, when once made free by Christ.

§. 14.

§. 14. 1. Believers are freed from the instituted Law of Ordinances, which upon the testimony of the Apostles, was a yoke which neither we nor our Fathers (in the faith) could bear, *Acts. 15. 10.* Wherefore Christ blotted out this hand writing of Ordinances that was against them, which was contrary to them, and took it out of the way, nailing it to his Cross, *Col. 2. 14.* and thereupon the Apostle after a long dispute concerning the Liberty that we have from that Law, concludes with this instruction, *Gal. 5. 1.* *stand fast in the Liberty wherewith Christ hath made us free.*

§. 15. 2. In reference to the Moral Law; the first thing we have liberty from, is its rigor, and terror in commanding, *Heb. 12. 18, 19, 20, 21, 22.* *We are not come to the Mount that might be touched, and that burned with fire, to the whirl-wind, darkness, and tempest, to the sound of the trumpet, and the voice of words, which they that heard besought that they might bear it no more; But we are come to mount Sion &c.* As to that administration of the Law wherein it was given out with dread, and terror, and so exacted its obedience with rigor, we are freed from it, we are not called to that estate.

§. 16. 2. Its Impossibility of accomplishment, and so insufficiency for its primitive End by reason of sin, Or we are freed from the Law as the instrument of Righteousness, since by the impossibility of its fulfilling as to us, it is become insufficient for any such purpose, *Rom. 8. 2, 3. Gal. 3. 21, 22, 23.* There being an impossibility of obtaining life by the Law, we are exempted from it as to any such end, and that by the righteousness of Christ, *Rom. 8. 3.*

§. 17. 3. From the Issue of its transgression.

1. *Curse.* There is a solemn curse enwrapping the whole wrath of God, annexed to the Law, with reference to the transgression thereof: and from this are we wholly at liberty, *Gal. 3. 13.* *By being made a curse, he hath delivered us from the curse.*

2. *Death:* *Heb. 2. 14, 15.* and therewith from Satan; *Heb.*

Chap. X. *Communion with the Son Jesus Christ.* 291

Heb. 2. 15. Col. 1. 13. and Sin, Rom. 6. 14. 1 Pet. 1. 18. with the World, Gal. 1. 14. with all the attendances, advantages, and claim of them all, Gal. 4. 3, 4, 5. Col. 2. 20. without which we could not live one day.

§. 18 That which is pretended, and claimed by some, wherein indeed and in truth we were never in bondage, but are hereby eminently set free, is the power of binding Conscience by any Laws and Constitutions, not from God, Col. 2. 20. 21. 22.

2. There is a Liberty in the Family of God, as well as a liberty from the family of Satan; Sons are free: their obedience is a free obedience, They have the Spirit of the Lord, and where he is, there is Liberty: 2 Cor. 3. 18. as a Spirit of Adoption he is opposed to the Spirit of bondage, Rom. 8. 15. Now this liberty of our Father's Family, which we have as Sons and Children, being adopted by Christ through the spirit, is a *spiritual largeness of heart, whereby the children of God do freely, willingly, genuinely, without fear, terror, bondage, and constraint go forth unto all holy obedience in Christ.*

I say this is our Liberty in our Fathers Family; what we have liberty from, hath been already declared.

There be *Gibeonites* outwardly attending the Family of God: that do the service of his house, as the drudgery of their lives; the Principle they yield obedience upon, is a spirit of bondage unto fear, Rom. 8. 15. the Rule they do it by, is the Law in its dread and rigor, exacting it of them to the utmost, without mercy and mitigation; the End they do it for, is to fly from the wrath to come, to pacify conscience, and seek righteousness as it were by the works of the Law. Thus servilely, painfully, fruitlessly, they seek to serve their own conviction all their days.

The Saints, by Adoption have a largeness of heart in all holy obedience, saith David, *I will walk at liberty, for I seek thy precepts*, Psal. 119. 4, 5. *Esa.* 61. 1 *Luke.* 4. 18. *Rom.* 8. 2, 21. *Gal.* 4. 2. 5. 1, 13. *James.* 1. 25. *Job.* 8. 32, 33, 36. *Rom.* 6. 18. 1 *Pet.* 2. 16. Now this Amplitude or  
Son-



Son like freedom of the Spirit in obedience, consists in sundry things.

1. In the Principles of all spiritual service, which are Life, and Love: The one respecting the matter of their obedience giving them Power, the other respecting the manner of their obedience giving them joy, and sweetness in it. It is from Life, that gives them power as to the matter of obedience, Rom. 8. 3. *The Law of the spirit of Life in Christ Jesus, sets them free from the law of sin and death*: it frees them, it carries them out to all obedience freely. So that they walk after the Spirit, v. 1. that being the Principle of their workings, Gal. 2. 20. *Christ lives in me, and the life which I now live in the flesh, is by the faith of the Son of God*: the life which I now live in the flesh, that is the obedience which I yield unto God, whilst I am in the flesh, it is from a Principle of life, Christ living in me: There is then power for all living unto God, from Christ in them, the Spirit of life, from Christ carrying them out thereto. The fruits of a dead Root, are but dead excrescencies; living Acts are from a principle of Life.

§. 21. Hence you may see the difference between the liberty that *Slaves* assume, and the liberty which is due to Children.

1. *Slaves* take liberty from duty; Children have liberty in duty; there is not greater mistake in the World, than that of the liberty of Sons in the house of God, consists in this, they can perform duties, or take the freedom to omit them; they can serve in the family of God; that is, they think they *may if they will*, and they can choose whether they will or no. This is a liberty stolt by *Slaves*, not a liberty given by the Spirit unto *Sons*.

The liberty of Sons is in the inward spiritual freedom of their hearts naturally and kindly going out in all the ways and worship of God. When they find themselves straitned, and shut up in them, they wrestle with God for enlargement, and are never contented with the doing of a Duty, unless it be done as in Christ, with free, genuine

*genuine* and enlarged hearts. The liberty that Servants have is *from duty*, the liberty given to Sons is in duty.

2. The liberty of Slaves or Servants is from mistaken deceiving *conclusions* ; The liberty of Sons is from the power of the *indwelling Spirit* of Grace ; or the liberty of servants is from outward dead conclusions, the liberty of Sons from an inward living principle.

2. *Love*, as to the *manner* of their obedience gives them delight and joy, *Job.* 14. 15. *If ye love me* (says Christ, *keep my Commandments* : Love is the bottom of all their dutys : hence our Saviour resolves all obedience into the *love of God*, and *our Neighbour* : and *Paul* upon the same ground tells us, that Love is the *fulfilling of the Law*, *1 Cor.* 13. 10. where love is in any duty it is compleat in Christ. How often doth *David* even with admiration exprefs this principle of his walking with God : *Ob* (saith he) *how I love thy Commandments*. This gives Saints delight, that the Commandments of Christ are not *grievous* to them : *Jacobs* hard service was not grievous to him, because of his *love to Rachel* : No duty of a Saint is grievous to him, because of his *love to Christ* : They do from hence all things with delight and Complacency : Hence do they long for advantages of walking with God, pant after more ability, and this is a great share of their Son-like freedom in obedience. It gives them joy in it : *1 John.* 4. 18. there is *no fear in Love*, but *perfect love casteth out fear* : when their soul is acted to obedience by love ; it expels that fear which is the issue of bondage upon the Spirit. Now when there is a concurrence of these two, *Life*, and *Love*, there is *freedom*, *liberty*, *largeness* of heart, exceedingly distanced from that straight, and bondaged frame, which many walk in all their days, that know not the Adoption of Sons.

2. The *Object* of their Obedience is represented to them as *desireable*, when to others as 'tis terrible. In all their approaches to God, they eye him as a Father

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ther ; they call him Father ; *Gal. 4. 6.* not in a form of words, but in the spirit of Sons. God in Christ is continually before them, not only as one deserving all the honour and obedience which he requires, but also as one *exceedingly to be delighted in*, as being all-sufficient to satisfy and satiate all the desires of the soul, when others Napkin their Tallents, as having to deal with an austere Master, they draw out their strength to the uttermost, as drawing nigh to a gracious Rewarder. They go from the principle of Life and Love, to the bosom of a living and loving Father ; they do but return the strength they do receive unto the Fountain, unto the Ocean.

§. 24. 3. Their Motive unto obedience is Love, 2 Cor. 5. 15. from an apprehension of love they are effectually carried out by love, to give up themselves unto him who is love : What a freedom is this, what a largeness of Spirit is in them who walk according to this rule ? Darkness, Fear, Bondage, Conviction, Hopes of Righteousness, accompany others in their ways : The Sons by the Spirit of Adoption have Light, Love with complacency in all their walkings with God ; the world is an universal stranger unto the frame of Children in their Fathers house.

§. 9. 4. The *Manner* of their obedience is *willingness*. They Yield themselves unto God, as those that are alive from the dead, *Rom. 6. 13.* they yield themselves, give up themselves willingly, chearfully, freely ; with my whole Heart (saith David) : *Rom. 12. 1.* they present themselves a living Sacrifice : and a willing Sacrifice.

§. 26. 5. The Rule of their walking with God is the Law of Liberty, as *divested* of all its terrifying, threatening, killing, condemning, cursing Power, and rendred in the blood of Jesus, sweet, tender, useful, directing, helpful, as a *Rule* of walking in the Life they have received ; not the way of working for the Life they have not. I might give more Instances. These may suffice to manifest that liberty of Obedience in the Family of God, which his Sons, and Daughters have, that the poor convicted Gibeonites are not acquainted withal.

§. 27. 2. The second thing which the Children of God have by Adoption, is *Title*. They have *Title* and Right to all the Priviledges and Advantages of the *Family* whereinto they are translated; This is the *prebeminence* of the true Sons of any Family. The Ground on which *Sarah* pleaded the ejection of *Ishmael* was, that he was the Son of the *bond-woman*, Gen. 21. 10. And so no genuine Child of the Family, and therefore could have no right of Heirship with *Isaac*. The Apostles arguing is, *we are no more Servants but Sons, and if Sons then Heirs*, Rom. 8. 14, 16. then have we Right and Title, and being not born hereunto (for by Nature we are the Children of Wrath) we have this Right by our Adoption.

Now the Saints hereby have a *double Right*, and Title: 1. *Proper* and direct in respect of Spirituals. 2. *Consequential* in respect of Temporals.

This first also, or the *Title* as adopted Sons unto Spirituals is in respect of the Object of it, twofold.

§. 29. 1. Unto a *present place*, Name, and Room in the House of God, and all the Priviledges and Administrations thereof.

2. To a *future fulness* of the great Inheritance of the Glory of a Kingdom purchased for that whole Family, whereof they are by Jesus Christ.

1. They have a Title unto, and an Interest in the whole *Administration* of the Family of God here.

The supream Administration of the House of God in the Hand of the Lord Christ, as to the Institution of Ordinances and Dispensation of the Spirit, to enliven and make effectual those Ordinances for the end of their Institution, is the prime Notion of this Administration. And hereof they are the prime Objects: All this is for them; and exercised towards them; God hath given Jesus Christ to be the *Head over all things unto the Church which is his Body*, Ephes. 1. 22, 23. he hath made him the Head over all the Spiritual Things, committed the *Authoritative Administration* of them all unto him to the use and

behoof of the *Church*, that is the Family of God. It is for the Benefit and Advantage of the *many Sons* whom he will bring unto Glory, that he doth all these things, *Heb.* 2. 17. see *Ephes.* 4. 8. The aim of the Lord Jesus in establishing Gospel *Administrations*, and *Administrators*, is for the perfecting of the Saints, the Work of the Ministry, &c. All is for them, all is for the Family; in that is the *Faithfulness* of Christ Exercised, he is Faithful in all the House of God, *Heb.* 3. 2. Hence the Apostle tells the *Ephesians*, *Ephes.* 2. 22, 23. of all these Gospel *Administrations*, and Ordinances *they are all theirs*, and all for them. What Benefit soever redoundeth to the *World* by the Things of the Gospel, (as much doth every way,) it is engaged for it to the *Children* of this Family: This then is the aim and intendment of the Lord Christ in the Institution of all Gospel Ordinances and *Administrations*, that they may be of use for the House and Family of God, and all his Children and Servants therein.

§. 30. It is true, the Word is Preached tot he World, to gather in the Children of God's purpose, that are scattered up and down in the World, and to leave the rest inexcusable: But the prime end and aim of the Lord Christ thereby, is to gather in those *Heirs of Salvation* unto the enjoyment of that feast of fat things which he hath prepared for them in his House.

§. 31. Again they, and they *only* have Right, and Title to Gospel *Administrations*, and the Priviledges of the Family of God, as they are held out in his Church according to his Mind. The Church is the *House of God*, 1 *Tim.* 3. 15. *Heb.* 3. 6. herein he keeps and maintains his whole *Family*, ordering them according to his Mind and Will: Now who shall have any Right in the House of God, but only his Children? We will not allow a Right to any, but our *own Children* in our Houses; will God think you, allow any Right in his House, but to his Children? Is it meet to take *Childrens Bread* and to cast it unto *Dogs*?

*Dogs?* We shall see that none, but Children have a Right or Title to the Priviledges and Advantages of the House of God, if we consider.

§. 32. 1. The Nature of that House, it is made up of such Persons, as it is impossible that any but adopted *Children* should have Right unto a place in it; it is composed of *living Stones*, 1 Pet. 2. 5. a *chosen Generation*, a royal People, an holy Nation, a peculiar People, v. 9. *Saints and faithful in Christ Jesus*, Eph. 1. 1. *Saints and faithful Brethren*, Col. 1. 2. a People that are all *Righteous*, Isa. 66. 61. And the whole Fabrick of it *Glorious*, Isa. 54. 11, 12, 13, 14. The way of the House is a way of *Holiness*, which the unclean shall not pass through, Chap. 35. 8. Yea expressly they are the Sons and Daughters of the Lord God Almighty, and they only, 2 Cor. 6. 17, 18. All others are excluded, *Revel.* 21. 27. It is true, that oftentimes at unawares other Persons creep into the House of God; and so there becomes in it not only Vessels of *Gold and Silver*, but also of *Wood and Clay*, &c. 2 Tim. 2. 20. But they only creep in as *Jude* speaks, v. 4. they have no *Right* nor Title to it.

§. 33. 2. The *Priviledges* of the House are such, as they will not *Suit* nor Profit any other. To what Purpose is it to give *Food* to a *dead Man*? Will he grow strong by it? Will he increase upon it? The things of the *Family*, and House of God, are *Food* for living Souls: Now Children only are *Alive*, all others are *Dead* in *Trespases and Sins*. What will outward Signs avail, if Life and Power be away? Look upon what particular you please of the *Saints* enjoyment of the Family of God, you shall find them all Suited unto Believers, and being bestowed on the World would be a Pearl in the Snout of a Swine.

It is then only the Sons of the Family that have this *Right*; they have Fellowship with one another, and that Fellowship with the *Father* and the Son *Jesus Christ*; They set forth the *Lords Death* till he come; They are *Entrusted* with all the Ordinances of the House, and the



the administration of them : and who shall deny them the enjoyment of this right, or keep them from what Christ hath purchased for them? And the Lord will in the end give them hearts every where to make use of this Title accordingly, and not to wander on the Mountains, forgetting their resting place.

§. 34. 2. They have a Title to the future fulness of the Inheritance that is purchased for this whole family by Jesus Christ. So the Apostle Argues *Rom. 8. 17. If children then heirs, &c.* All Gods Children are first born, *Heb. 12. 23.* and therefore are heirs : hence the whole weight of Glory that is prepared for them, is called the Inheritance, *Col. 1. 12. The inheritance of the Saints in light* : If you be Christ's, then are you *Abraham's feed, and heirs according to the Promise, Gal. 3. 29.* heirs of the Promise, that is of all things promised unto *Abraham* in and with Christ.

There are three things that in this regard the Children of God are said to be heirs unto.

§. 35. 1. The *Promise* as in that place of *Gal. 3. 29.* and *Heb. 6. 11.* God shews to the heirs of the Promise the immutability of his Council, As *Abraham, Isaac* and *Jacob*, are said to be heirs of the same promise, *Heb. 11. 9.* God had from the foundation of the world, made a most excellent promise in Christ, containing a deliverance from all evil ; and an ingagment for the bestowing all good things upon them : It contains a deliverance from all the evil which the guilt of sin, and dominion of Satan had brought upon them, with an investiture of them in all spiritual blessings in heavenly things in Christ Jesus : hence *Heb. 9. 15.* The *Holy Ghost* calls it a promise of the eternal inheritance. This in the first place are the adopted children of God heirs unto. Look what ever is in the promise which God made at the beginning to fallen man, and hath since solemnly renewed, and confirmed by his Oath ; they are heirs of it, and are accepted in their Claim for their inheritance in the Court of heaven.

§. 35. 2, They are heirs of Righteousness, *Heb. 11. 7.*  
Noah

Noah was an heir of the righteousness which is by faith, which Peter calls a being *heir of the grace of life*, 1 Pet. 3. 9. and James puts both these together, Jam. 2. 6. *heirs of the Kingdom which God hath promised*: that is, of the kingdom of Grace, and the righteousness thereof, and in this respect it is that the Apostle tells us, Eph. 1. 11. that *we have obtained an inheritance*; which he also places with the *righteousness of Faith*, Acts 26. 13. Now by this righteousness, grace, and inheritance, is not onely intended that *righteousness* which we are actually made partakers of, but also the end, and accomplishment of that righteousness in glory, which is also assured. In the

3<sup>d</sup> Place; They are *heirs of Salvation*, Heb. 1. 14. and *heirs according to the hope of eternal life*, Titus. 3. 7. which Peter calls an *inheritance incorruptible*, 1 Pet. 1. 4. and Paul the *reward of the inheritance*, Col. 3. 24. that is, The Issue of the inheritance of light, and holiness, which they already enjoy. Thus they distinguish the full salvation by Christ, into the foundation of it, the Promises, and Means of it, *Righteousness and holiness*, the end of it *eternal Glory*; The *Sons of God* have a *right and Title* to all in that, that they are made heirs with Christ.

And this is that which is the main of the Saints Title and right which they have by adoption; which in sum is, that the *Lord is their portion*, and inheritance, and they are the inheritance of the Lord; And a large portion it is that they have. The lines are fallen to them in a goodly place.

2. §. 36. 2. Besides this Principal, the adopted Sons of God have a second consequential Right: a Right unto the things of this world, that is, unto all the portions of it, which God is pleased to entrust them here withal. Christ is the *heir of all things*, Heb. 1. 3. All Right, and Title to the things of the Creation was lost, and forfeited by sin. The Lord by his sovereignty, had made an original grant of all things here below for Mans use; he had appointed the residue of the works of his hands in their

their several stations, to be servicable unto his behoof. Sin reversed this whole grant, and institution : all things were set at liberty from the subjection unto him : yet that liberty being a taking them off from the end, to which they were original appointed, is a part of their Vanity, and Curse. It is evil to any thing to be laid aside as to the end, to which it was primitively appointed : by this means the whole Creation is turned loose from any *subordinate ruler* ; And man having lost the whole Title whereby he held his dominion over, and possession of the creatures, hath not the least colour of interest in any of them, nor can lay any claim unto them ; but now the Lord intending to take a portion to himself, out of the lump of fallen mankind, whom he appointed *heirs of Salvation*, he doth not immediately destroy the works of creation, but reserve thme for their use in their pilgrimage. To this end he invests the whole right and title of them in the *second Adam*, which the first had lost ; appoints him *heir of all things*. And thereupon his *adopted ones*, being fellow *heirs with Christ*, become also to have a *right* and title unto the things of this creation.

§. 37. To clear up this right what it is, I must give some few observations.

1. The Right they have, is not as the right that Christ hath : That is Sovereign, and supream, to do what he will with his own : but theirs subordinate, and such, as that they must be accountable for the use of those things whereunto they have a right and title. The right of Christ, is the right of the Lord of the house, the right of the Saints is the right of Servants.

2. That the *whole number* of the children of God have a right unto the *whole earth*, which is the Lords and the fulness thereof in these two regards.

1. *He* who is the *Sovereign Lord* of it, doth preserve it mearly for their use, and upon their account : all others whatever being *male fidei possessores*, invading a portion of the Lords Territories, without Grant or leave from him.

2. In that Christ hath promised to give them the Kingdom and Dominion of it, in such a way and manner, as in his Providence he shall dispose; that is, that the Government of the Earth shall be exercised to their advantage.

\*3. This right is a *spiritual right*, which doth not give a *civil interest*, but only sanctifies the right and interest bestowed. God hath providentially disposed of the civil bounds of the inheritance of men, *Acts* 17. 26. suffering the men of the world to enjoy a portion here, and that oftentimes very full, and plenteous, and that for his childrens sake, that those beasts of the forrest, which are made to be destroyed, may not break loose upon the whole possession. Hence.

4. No *one particular adopted person*, hath any right by vertue thereof, to any portion of earthly things, whereunto he hath not right and Title upon a *civil interest* given him by the Providence of God. But.

5. This they have by their Adoption, that

1. Look what portion soever God is pleased to give them, they have a right unto it, as it is re-invested in Christ, and not as it lies wholly under the Curse and Vanity that is come upon the Creation by sin, and therefore can never be called unto an account for usurping that which they have no right unto, as shall all the sons of men, who violently graspe those things which God hath set at liberty from under their dominion because of sin.

2. By this their right, they are lead unto a sanctified use of what thereby they do enjoy: inasmuch as the things themselves are to them pledges of the Fathers Love, washed in the blood of Christ, and endearments upon their spirits to live to his praise, who gives them all things richly to enjoy.

S. 38. And this is a second thing we have by our Adoption: and hence I dare say of unbelievers: they have no true right unto any thing of what kind soever; that they do possess.



They have no true, unquestionable Right, I say, even unto the *Temporal* things they do possess; it is true they have a *civil Right* in respect of others, but they have not a *sanctified* right in respect of their own Souls. They have a Right and Title that will hold plea in the *Court of Men*, but not a Right that will hold in the Court of God, and in their own Conscience. It will one Day be sad with them when they shall come to give an Account of their Enjoyments. They shall not only be reckoned withal for the abuse of that they have possessed, that they have not used, and laid it out for the Glory of him whose it is, but also that they have ever laid their Hands upon the Creatures of God, and kept them from them for whose Sakes alone they are *preserved* from Destruction. When the *God of Glory* shall come home to any of them, either in their *Consciences* here, or in the *Judgment* that is for to come, and speak with the Terror of a revengeful Judge: I have suffered you to enjoy *Corn, Wine, and Oyl*, a great Portion of my Creatures; you have rolled your selves in *Wealth* and Prosperity, when the *right Heirs* of these Things lived *Poor, and Low*, and mean at the next Doors; Give in now an answer what, and how you have *used* these things, what have you laid out for the Service and Advancement of the Gospel? What have you given unto them for whom nothing was provided? What Contribution have you made for the poor Saints? Have you had a ready Hand, and willing Mind, to lay down all for my Sake? When they shall be compelled to Answer as the Truth is, Lord, we had indeed a *large Portion* in the World, but we took it to be our own, and thought we might have done what we would with our own, we have eat the Fat, and drank the Sweet, and left the rest of our Substance for our Babes; we have spent somewhat upon our *Lusts*, somewhat upon our *Friends*, but the Truth is we cannot say that we made Friends of this unrighteous *Mammon*, that we used it to the Advancement of the Gospel, or for Ministring  
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unto thy poor Saints, and now behold we must Dye, &c. So also when the Lord shall proceed further and question not only the use of these Things, but also their *Title* to them, and tell them the *Earth is mine and the fulness thereof*: I did indeed make an Original Grant of these things to *Man*, but that is lost by Sin; I have *restored* it only for my Saints, why have you laid then *your Fingers of Prey* upon that which was not yours, why have you compelled my *Creatures* to serve you, and your Lusts, which I had set at loose from under your Dominion: Give me my *Flax*, my *Wine* and *Wool*, I'll set you naked as in the Day of your *Birth*, and revenge upon you your *Rapine*, and unjust Possession of that which was not yours. I say, at such a time what will Men do?

§. 39. 3. *Boldness* with God by Christ is another Privilege of our Adoption; but hereof I have spoke at large before, in treating of the *Excellency* of Christ in respect of our Approach to God by Him; so that I shall not reassume the Consideration of it.

§. 40. 4. *Affliction* also as Proceeding from Love, as leading to *Spiritual* Advantages, as conforming unto Christ; as sweetned with his Presence, is the Privilege of Children; *Heb.* 12. 3, 4, 5, 6. but on these Particulars I must not Insist.

§. 41. This I say is the *Head*, and Source of all the Privileges which Christ hath purchased for us, wherein also we have *Fellowship* with him: *Fellowship* in *Name*, we are (as he is) Sons of God: *Fellowship* in *Title* and *Right*, we are *Heirs*, coheirs with Christ: *Fellowship* in *Likeness*, and *Conformity*, we are predestinated to be like the first Born of the Family; *Fellowship* in *Honour*; he is not ashamed to call us Brethren; *Fellowship* in *Sufferings*; he learned Obedience by what he suffered; and every Son is to be scourged that is received; *Fellowship* in his *Kingdom*; we shall reign with him; of all which I must speak peculiarly in Another place, and so shall not here draw out the Discourse concerning them any farther.

## P A R T. III.

## C H A P. I.

## Of Communion with the Holy Ghost.

*The Foundation of our Communion with the Holy Ghost, Joh. 16. 1, 2, 3, 4, 5, 6, 7. opened at large. παράκλητος, a Comforter, who he is, The Holy Ghost, his own Will in his coming to us, sent also by Christ. The Spirit sent as a Sanctifier, and as a Comforter. The adjuncts of his Mission considered. The Foundation of his Mission. Joh. 15. 26. His Procession from the Father. Twofold: as to Personality, or to Office. Things considerable in his Procession as to Office. The manner of his Collation. He is given Freely: sent, Authoritatively. The Sin against the Holy Ghost, whence unpardonable, how we ask the Spirit of the Father. To grieve the Spirit; what poured out. How the Holy Ghost is received. By Faith: Faiths actions in receiving the Holy Ghost. His abode with us how declared. How we may loose our Comfort, whilst the Comforter abides with us.*

**T**HE Foundation of all our *Communion with the Holy Ghost*, consisting in his *Mission*, or sending to be our *Comforter* by Jesus Christ; the whole matter of that *Oeconomy* or *Dispensation* is firstly to be *proposed* and considered, that so we may have a right *Understanding* of the *Truth* enquired after. Now the main *Promise* hereof, and the chief *Considerations* of it, with the *Good* received, and *Evil* prevented thereby, being given and declared in the *Beginning* of the 16 Chap. of *Joh. n*, I shall take a view of a state of it, as there proposed.

Our

§. 2. Our blessed Saviour being to leave the World, having acquainted his *Disciples* among other things, what *Entertainment* in general they were like to find in it, and meet withal, gives the Reason why he *now* gave them the *doleful tidings* of it, considering how sad and dispirited they were upon the mention of his Departure from them.

v. 1. *These things have I said unto you that you should not be offended.* I have, (saith he) given you an acquaintance with *these things* (that is the things which will come upon you, which you are to suffer) before Hand, lest you who (poor Souls) have entertained Expectations of another State of Affairs, should be *Surprized*, so as to be *Offended* at me, and my *Doctrine*, and fall away from me. You are now *forewarned*, and know what you have to look for. Yea, saith he, v. 2. having acquainted you in *General*, that you shall be persecuted, I tell you plainly, that there shall be a *Combination* of all Men against you, and all sorts of Men will put forth their Power for your ruine. *They shall cast you out of the Synagogue, and the time shall come, that whosoever kills you, will think that he doth God good Service.* The Ecclesiastical power shall *Excommunicate* you, they shall put you out of their *Synagogues*; and that you may not expect Relief from the Power of the *Magistrate* against their *Perversity*, they will *kill* you; and that you may know that they will do it to the purpose, without check or *control*, they will think that in killing you, they do *God good Service*, which will cause them to act rigorously, and to the utmost.

§. 8. But this is a shaking trial, might they reply: is our condition such, that Men in killing us, will think to approve their Consciences to God? Yea they will, saith our Saviour, but yet that you be not mistaken, nor trouble your Consciences about their *Confidences*, Know that their Blind and desperate *Ignorance* is the cause of their Fury and Perswasion, v. 3. *These things will they do unto you, because they have not known the Father nor me.*

§. 4. This



This then was to be the *state* with the *Disciples*; but why did our Saviour tell it them at this season, to add fear and perplexities to their grief and sorrow? what advantage should they obtain thereby? faith their blessed Master, *v. 4.* there are weighty reasons why I should tell you these things; chiefly, that as you may be *provided* for them, so when they do befall you, you may be supported with the consideration of my *Deity* and *Omniscience*, who told you all these things before they came to pass, *v. 4.* *but these things have I told you, that when the time shall come, you may remember I told you of them.* But if they be so necessary, whence is it that thou hast not acquainted us with it all this while? why not in the *beginning* at our first *calling*? Even, faith our Saviour, because there was no need of any such thing; for whilst I was with you, you had protection and direction at hand. *And these things I said not at the beginning, because I was present with you*; but now the state of things is altered; *I must leave you, v. 5.* And for your parts, so are you astonished with sorrow, that you do not ask me, *whither I go*, the consideration whereof would certainly *relieve* you, seeing I go to take possession of my Glory, and to carry on the work of your Salvation; but your hearts are filled with sorrow and fear, and you do not so much as enquire after relief, *v. 5, 6.* whereupon he adjoins that wonderful Assertion, *v. 7.* *Nevertheless I tell you the truth, it is expedient for you, that I go away*; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.

§. 5. This *Vers*e then, being the peculiar foundation of what shall afterward be declared, must particularly be considered as to the words of it, and their interpretation; and that both with respect to the *preface* of them, and the *asseveration* in them, with the *Reason* annexed thereunto.

1. The first word *εγω* is an *adversative*, not excepting to any thing of what *himself* had spoken before, but  
to

to their apprehension ; I know you have *sad* thoughts of these things, but yet *nevertheless*,

2. *Ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν. I tell you the truth.* The words are exceeding *emphatical*, and denote some great thing to be *ushered* in by them. First *Ἐγὼ, I tell it you*, this that shall now be spoken ; I who love you, who take care of you, who am now about to lay down my life for you ; they are my *dying* words, that you may believe me ; I who am *Truth* it self, *I tell you* ; And

*Ἐγὼ τὴν ἀλήθειαν λέγω. I tell you the truth* ; you have in your *sad, misgiving* hearts, many misapprehensions of things ; you think, if I would *abide with you*, all these evils might be prevented ; but alas ! you know not what is good for you, nor what is expedient ; *I tell you the truth* ; this is *Truth* it self, and quiet your hearts in it. There is need of a great deal of *evidence of truth* to comfort their souls that are dejected and disconsolate under an apprehension of the *absence* of Christ from them, be the Apprehension true or false.

And this is the first part of the words of our Saviour, the *preface* to what he was to deliver to them, by way of a weighty convincing *asseveration*, to disentangle thereby the *thoughts* of his Disciples from prejudice, and to prepare them for the receiving of that great *Truth* which he was to deliver.

§. 6. The *Affertion* it self follows, *συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω, it is expedient for you that I go away.*

There are two things in the words. Christ's *departure*, and the *usefulness* of it to his Disciples. For his departure, it is known what is intended by it : The withdrawing his bodily presence from the earth after his Resurrection, *the heavens being to receive him, until the time of the restitution of all things, Acts 3.21.* For in respect of his *Deity*, and the exercise of *Love*, and care towards them, he promised to be with them *to the end of the world, Mat. 28. ult.* Of this faith he, *συμφέρει ὑμῖν*, it conduceth to your good ; it is profitable for you, it is for your advantage, it will an-  
swer

answer the end that you aim at ; that is the fence of the word, which we have translated, *expedient* : it is for your profit and *advantage*. This then is that, which our Saviour asserts ; and that with the earnestness before mentioned, desiring to convince his sorrowful followers of the truth of it ; namely, that his departure which they so much feared, and were troubled to think of, would turn to their profit and advantage.

§. 7. 3. Now although it might be expected that they should acquiesce in this *asseveration* of truth it self, yet because they were generally concerned in the ground of the truth of it, he acquaints them with that also ; and that we may confess it to be a *great matter*, that gives *certainity* and *evidence* to that proposition, he expresses it *negatively* and *positively* ; *if I go not away he will not come, but if I depart I will send him*. Concerning the *going away* of Christ, I have spoken before : of the *Comforter* his coming and sending, I shall now treat, as being the thing aimed at.

Ὁ Παράκλητος the word being of sundry significations, many *Translations* have thought fit not to restrain it, but do retain the Original word *paracletus*, so the Syriac also : and as some think, it was a word before in use among the Jews : whence the *Chaldee Paraphrast* makes use of it, *Job* 16. 20. and amongst them it signifies one that so taught others, as to delight them also in his teaching ; that is to be their *Comforter*. In Scripture it hath two eminent significations ; an *Advocate* and a *Comforter* ; in the first sence our Saviour is called Παράκλητος 1 *John*. 2. 2. whether it be better rendered here an *Advocate* or a *Comforter*, may be doubted.

Look into the foregoing occasion of the words which is the Disciples *sorrow* and *trouble*, and it seems to require the *Comforter* ; *sorrow* hath filled your hearts, but I will send you the *Comforter* ; look into the next words following, which contain his peculiar work for which he is now promised to be sent, and they require he should be an *Advocate* to plead the cause of Christ, against the world

world v. 8. I shall choose rather to interpret the promise by the Occasion of it, which was the Sorrow of his Disciples; and to retain the name of the Comforter.

§. 9. Who this Comforter is our Blessed Saviour had before declared, Chap. 15. 26. he is πνεῦμα τῆς ἀληθείας the Spirit of Truth, that is the Holy Ghost, who revealeth all truth to the Sons of men. Now of this Comforter two things are affirmed.

1. That He shall come. 2. That Christ shall send him.  
1. That he shall come; The Affirmative of his coming, on the performance of that condition of it, of Christ's going away, is included in the negation of his coming, without its accomplishment; *If I go not away he will not come*; if I do go ελευσέαι he will come, so that there is not only the Mission of Christ, but the will of the Spirit in his coming; *He will come*, his own will is in his work.

§. 10. 2. Πέμψω αὐτόν, *I will send him*; the mystery of his sending the Spirit, our Saviour instructs his Disciples in by degrees; Chap. 14. 16, he saith *I will PRAY THE FATHER, He shall send you another Comforter*. In the progress of his discourse he gets one step more upon their faith, v. 26. *But the Comforter which is the Holy Ghost whom THE FATHER WILL SEND IN MY NAME*; but Chap. 15. 26. he saith, *I WILL SEND HIM FROM THE FATHER*; and here absolutely *I WILL SEND HIM*. The business of sending the Holy Ghost by Christ which argues his personal Procession also from him, the Son, was a deep Mystery which at once they could not bear; and therefore he thus instructs them in it by degrees.

This is the sum: the presence of the Holy Ghost with Believers as a Comforter sent by Christ for those ends and purposes for which he is promised; is better and more profitable for Believers than any corporal Presence of Christ can be, now he hath fulfilled the One Sacrifice for Sin, which He was to offer.



§. 11. Now the Holy Spirit is promised under a two-fold consideration.

1. As a *Spirit of Sanctification* to the Elect, to convert them, and make them Believers.

2. As a *Spirit of Consolation* to Believers, to give them the Privileges of the Death and Purchase of Christ.

It is in the latter sense only wherein he is here spoken of; now as to his presence with us in this regard, and the end and purposes for which he is sent, for what is aimed at; Observe,

1. The *Rise and Fountain* of it.

2. The *Manner* of his being given.

3. Our *manner of receiving him*.

4. His *abiding* with us.

5. His *acting* in us.

6. What *are the Effects* of his working in us. And then, *How we hold Communion with him*, will from all these appear.

What the Scripture speaketh to these Particulars, shall briefly be considered.

§. 12. 1. For the Fountain of his coming, it is mentioned, *John 15. 26.* *παρὰ τοῦ πατρὸς ἐκπορεύεται*, *He proceedeth from the Father*; this is the Fountain of this Dispensation; *He proceedeth from the Father*; Now there is a two-fold ἐκπορεύεται, or Procession of the Spirit.

1. *φυσικὴ* or *ὑποστατική*, in respect of *Substance* and *Personality*.

2. *Οικονομική*, or *Dispensatory*, in respect of the work of Grace. Of the first, in which respect he is the Spirit of the Father and the Son, proceeding from both Eternally, so receiving his *Substance* and *Personality*, I speak not; It is a business of another Nature than that, I have now in hand.

Therein indeed lies the first and most remote Foundation of all our distinct *Communion* with him and our *Worship* of him. But because abiding in the naked consideration hereof, we can make no other Progress than the bare  
acqui-

acquiescence of Faith in the Mystery revealed, with the performance of that which is due to the Person, solely on the account of his Participation of the Essence, I shall not at present dwell upon it.

§. 13. His ~~enmission~~ or proceeding mentioned in the place insisted on in his ~~economical~~ or Dispensatory Proceeding for the carrying on of the Work of Grace; It is spoken of him in reference to his being sent by Christ after his *Ascension*, I will send him *which proceedeth*, namely, *than when I send him*. As God is said to *arise out of his place*, *Isa. 26. 21.* not in regard of any mutation in him, but of the new work which he would effect; so it follows, *the Lord comes out of his place to punish the inhabitants of the earth.* And It is in reference to a peculiar work that he is said to proceed, namely to *testify* of Christ, which cannot be assigned to him in respect of his *Eternal Procession*, but of his *eternal Dispensation*; As it is said of Christ, *He came forth from God.*

The single mention of the Father in this place, and not of the Son, belongs to the *gradation* before mentioned, whereby our Saviour discovers this *Mystery* to his Disciples. He speaks as much concerning himself, *John 16. 7.* And this Relation *ad extra*, as they call it, of the Spirit unto the Father and the Son, in respect of Operation, proves his Relation *ad intra*, in respect of *personal Procession*, whereof I spake before.

§. 14. Three things are considerable in the Foundation of this Dispensation, in reference to *Our Communion with the Holy Ghost.*

1. That the Will of the Spirit is in the Work; ~~in works~~ *he comes forth himself*; frequent mention is made (as we shall see afterwards) of his *being sent*, his being given and poured out; that it might not be thus apprehended, either that this Spirit were altogether an *inferiour*, *created Spirit*, a meer Spirit, as some have blasphemed, nor yet meerly and principally as to his personality, the Virtue of G O D, as some have fancied; He

hath, ἰδιόματα ἑωυτοῦ πικὰ personal Properties applied to Him in this Work, arguing his Personality and Liberty; ἐκ προῤυφαι. He of himself and of his own accord proceedeth.

2. The Condescension of the Holy Ghost in this order of working this Dispensation, to proceed from the *Father* and the *Son*, as to this work; to take upon him this work of a *Comforter*, as the *Son* did the Work of a *Redeemer*, of which afterwards.

3. The Fountain of the whole is discovered to be the *Father*, that we may know his Works in the pursuit of electing Love, which every where is ascribed to the *Father*. This is the order here intimated. 1. There is the πρῶτος of the *Father*; or the purpose of his Love, the Fountain of all: Then the ἑσχατος the asking of the *Son*, *John* 14. 15. which takes in his Merit and Purchase, whereunto follows ἐκ προῤυφαι, or willing proceeding of the *Holy Ghost*. And this gives Testimony also, to the Foundation of this whole Discourse, namely *Our peculiar Communion with the Father in Love, the Son in Grace, and the Holy Ghost in Consolation*. This is the Door and Entrance of that Fellowship of the Holy Ghost, whereunto we are called. His gracious and blessed Will, his infinite and ineffable Condescension being eyed by *Faith*, as the Foundation of all those Effects which he works in us, and Privileges whereof by Him we are made Partakers, our Souls are peculiarly conversant with him, and their Desires, Affections and Thankfulness, terminated in him, of which more afterwards. This is the first thing considerable in our *Communion with the Holy Ghost*.

§. 15. 2. The manner of his *Collation*, or bestowing; or the manner of his *Communication* unto us from this Fountain, is herein also considerable, and it is variously expressed to denote Three things:

1. The *Freeness* of it; thus he is said to be given, *Job* 14. 16. he shall give you another *Comforter*; I need not multiply places to this purpose. The most frequent Ad-

joint of the Communication of the Spirit is this, that he is given and received as of Gift, he will give his Holy Spirit to them that ask him; that which is of Gift is free, the Spirit of Grace is given of Grace. And not only the Spirit of Sanctification, or the Spirit to sanctifie and convert us, is a gift of free Grace, but in the sense whereof we speak in respect of consolation he is of gift also; he is promised to be given unto Believers. Hence the Spirit is said to be received by the Gospel, not by the Law, Gal. 3.2. that is of *meer Grace*, and not of our own procuring. And all his workings are called *χαρίσματα*, free donations. He is freely bestowed, and freely works; and the different measures wherein he is received for those ends and purposes of Consolation which we shall consider by Believers, which are great, various and unexpressable, arise from hence, *that we have him by donation, or free gift*. And this is the *Tenor* whereby we hold and enjoy him; a *Tenor* of free donation. So is He to be eyed, so to be asked, so to be received. And this also Faith takes in, and closeth withal, in our Communion with the Comforter. The Conjunction and Accord of his Will, with the Gift of Father and Son; The one respecting the distinct Operation of the Deity in the Person of the Holy Ghost; the other the *oecconomy* of the whole Trinity, in the Work of our Salvation by Jesus Christ. Here the Soul rejoiceth its self in the Comforter; that he is willing to come to him, that he is willing to be given him.

And seeing all is Will and Gift, Grace is magnified on this account.

§. 16. 2. The Authority of it: Thence he is said to be SENT; Chap. 14. 26. *The Father will send him in my Name*; and Chap. 15. 26. *I will send him unto you from the Father*; And *Him will I send to you*, Chap. 16, 17. This Mission of the Holy Ghost by the Father and the Son, as it answers the Order of the Persons Subsistence in the Blessed Trinity, and his Procession from them both,



both, so the order voluntarily engaged in by them, for the accomplishment (as was said) of the work of our Salvation. There is in it, in a most special manner, the *Condescension of the Holy Ghost* in his Love to us, to the *Authoritative Delegation* of Father and Son, in this business; which argues not a *disparity, dissimilitude, or inequality of Essence*, but of *Office*, in this work: It is the *Office* of the Holy Ghost to be an Advocate for us, and a Comforter to us; in which respect, not absolutely, he is thus sent *Authoritatively* by Father and Son; It is a known Maxim, that *Inequalitas Officii non tollit aequalitatem naturæ*: This subjection (if I may so call it) or *inequality*, in respect of *Office*, doth no ways prejudice the *equality* of *Nature* which he hath with *Father* and *Son*, no more than the *Mission* of the Son by the *Father* doth his. And on this *Authoritative Mission of the Spirit*, doth the right Apprehensions of many Mysteries in the Gospel, and the ordering of our hearts in Communion with him depend.

S. 17. Hence is the Sin against the Holy Ghost (what it is I do not now dispute) *unpardonable*; and hath that *Adjunct* of Rebellion put upon it, that no other Sin hath; namely, because he *comes* not, he *acts* not in his own Name only, tho in his own also, but in the Name and Authority of the Father and Son, *from* and *by* whom he is sent; and therefore to sin against him, is to sin against all the *Authority* of God, all the *Love* of the Trinity, and the *utmost condescension* of each Person to the Work of our Salvation. It is, I say, from the *Authoritative Mission* of the Spirit, that the Sin against him is *peculiarly unpardonable*; It is a Sin against the *recapitulation* of the Love of the Father, Son and Spirit. And from this Consideration, (were that our present business) might the true Nature of the *Sin against the Holy Ghost* be investigated. Certainly it must consist in the Contempt of some Operation of his, as acting in the Name and Authority of the whole Trinity, and that in their ineffable *condescension* to the work of Grace. But this is of *another consideration*.

§. 18. On this account, we are to pray the *Father* and the *Son*, to give the Spirit to us, *Luke 11. 13.* *Your Heavenly Father will give the holy Spirit to them that ask him.* Now the *Holy Ghost* being *God*, is no less to be *invoked*, *prayed to*, and *called on*, than the *Father* and *Son*, as elsewhere I have proved; how then do we ask the *Father* for him, as we do in all our *Supplications*, seeing that we also pray, That He Himself would come to visit us, and abide with us? In our Prayers that are directed to himself, we consider him as *essentially God over all blessed for evermore*; We pray for Him, from the *Father* and *Son*, as under this *Mission* and *Delegation* from them. And indeed, *God* having most *plentifully* revealed himself in the *Order* of this *Dispensation* to us, we are (as *Christians* generally do) in our *Communion* to abound in answerable *Addresses*; that is, not only to the *Person* of the *Holy Ghost* himself, but properly to the *Father* and *Son* for him, which refers to this *Dispensation*.

§. 19. 3. Hence is that great weight in particular, laid upon our *not grieving the Spirit*, *Ephes. 4. 30.* because he comes to us in the *Name*, with the *Love*, and upon the *condescension* of the whole blessed *Trinity*. To do that which might *grieve him* so sent, on such an account, for that end and purpose which shall afterwards be mentioned, is a *great aggravation* of *Sin*. He expects *cheerful entertainment* with us, and may do so justly upon his own account; and the account of the *work* which he comes about; but when this *also* is added; that he is *sent* of the *Father*, and the *Son*, commissioned with their *Love* and *Grace*, to communicate them to their *Souls*, this is that which is, or ought to be of *unspeakable esteem* with *Believers*. And this is that second thing expressed in the manner of his *communication*, he is sent by *Authority*.

§. 20. He is said to be *poured out*, or *shed on us*, *Tit. 3. 6.* *et effusus est super nos*, that *Holy Ghost* which he hath richly *poured out* upon us, or *shed on us abundantly*: And this was the chief Expression of his *Communi-*

munication under the Old Testament, the Mystery of the Father and the Son, and the matter of Commission and Delegation being then not so clearly discovered, *Isa.* 32. 15. *until the spirit be powred on us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest;* that is, 'till the Gentiles be called, and the Jews rejected; and Chap. 43. 3. *I will pour out my spirit upon thy seed, and my blessing upon thy off-spring;* that eminent place of *Zach.* 12. 10. is always in our thoughts, Now this expression, as is known, is taken from the allusion of the Spirit unto Water; and that in relation to all the uses of Water both Natural and Typical; a particular relation of them, I cannot now insist on; perhaps efficacy and plenty are chiefly intended.

§. 21. Now this threefold expression of *giving, sending and pouring out the spirit*, gives us the three great Properties of the Covenant of Grace.

1. That it is free, he is given.

2. That it is orderly; *ordered in all things and sure*; from the love of the Father, by the procurement of the Son; and thence is that variety of expression, of the Father's sending him, and the Son's sending him from the Father, he being the gift of the Father's love, and the purchase of the blood of the Son.

3. The Efficacy of it, as was last observed. And this is the second thing considerable.

§. 22. The Third, which is our *receiving* him, I shall speak more briefly of. That which I first proposed, of the Spirit considered as a Spirit of *Sanctification*, and a Spirit of *Consolation*, is here to be minded. Our receiving of him, as a Spirit of *Sanctification*, is a meer passive reception, as a Vessel receives Water. He comes as the Wind on *Ezekiel's* dead bones, and makes them live. He comes into dead hearts and quickens them, by an act of his Almighty Power; but now as he is the Spirit of *Consolation*, it is otherwise; in this sense our Saviour tells us ~~that the world cannot receive him~~, *John* 14. 17. *the world receiveth*

ceiveth him not, because it sees him not, nor knows him, but ye know him, for he dwelleth with you, and abideth in you. That it is the Spirit of Consolation, or the Spirit for Consolation, that here is promised, is evident from the close of the Verse, where he is said, *then to be in them*, when he is promised to them. He was in them as a Spirit of quickning and Sanctification, when promised to them as a Spirit of Consolation, to abide with them for that purpose. Now the power that is here denied to be in the World, with the reason of it, that *they cannot receive him, because they know him not*, is ascribed to Believers; they can receive him, because they know him. So that there is an active power to be put forth in his reception for Consolation, tho not in his reception for Regeneration and Sanctification. And this is the power of Faith, so Gal. 3. 2. *they received the Spirit by the hearing of faith*; the Preaching of the Gospel begetting faith in them, enabled them to receive the Spirit. Hence believing is put as the qualification of all our receiving the Holy Ghost, John 7. 39. *this he spake of the Spirit, which they that believe on him should receive*: It is Believers that thus receive the Spirit; and they receive him by Faith. Now there are Three special acts of Faith, whereby it goes forth in the receiving of the Spirit. I shall but name them.

§. 23. 1. It considers the Spirit in the Oeconomy before described, as promised. It is Faith alone, that makes profit of the benefit of the Promises, Heb. 4. 2. now he is called the *spirit of that promise*, Eph. 2. 13. the Spirit that in the Covenant is promised, and *we receive the promise of the spirit through faith*, Gal. 3. 14. so that the receiving of the Spirit through Faith, is the receiving of him as promised: Faith eyes the Promise of God, and of Jesus Christ, of sending the Spirit for all those ends that he is desired; thus it depends, waits, mixing the Promise with it self, until it receive him.

2. By Prayer; He is given as a *spirit of supplication*, that we may ask him as a *Spirit of Consolation*, Luke



11. 13. and indeed this *asking of the Spirit* of God, in the *Name* of Christ, either directly or immediately, or under the *Name* of some *Fruit* and *Effect* of him, is the *chiefest Work* of Faith in this World.

3. It cheriseth him, by *attending* to his *Motions*, *improving* his *aetings* according to his *Mind* and *Will*: Which is all I shall say to this third Thing, or our *receiving* of the Spirit, which is sent of Jesus Christ; we do it by *Faith*, looking on him as *purchased* by Jesus Christ, and *promised* of the Father, we seek him at the *Hands* of God, and do *receive* him.

§. 24. 4. The next considerable thing, is his *abode* with us; now this is two ways *expressed* in the Scripture. 1. In *General* as to the Thing it self, it is said he shall *abide* with us. 2. In *Particular* as to the *Manner* of its *abiding*, it is by *Inhabitation* or *indwelling*. Of the *Inhabitation* of the Spirit, I have spoken fully *elsewhere*. Nor shall I now *insist* on it: Only whereas the Spirit, as hath been *observed*, is considered as a *Spirit* of *Sanctification*, or a *Spirit* of *Consolation*: He is said to dwell in us *chiefly* or perhaps *solely*, as he is a *Spirit* of *Sanctification*; which is evident from the Work he doth, as *indwelling*; He *quickneth* and *sanctifieth*, Rom. 8. 11. and the manner of his *indwelling*, as in a *Temple*, which he makes *Holy* thereby, 2 Cor. 6. and his *permanency* in his so doing, which, as is *evident*, relates to *Sanctification* only: But yet the general Notion of it in *abiding*, is ascribed to him as a *Comforter*, Job. 14. 16. He shall *abide* with you for ever; now all the difficulty of this Promise, lies in this, that whereas the Spirit of *Sanctification* dwells in us always, and it is therefore impossible that we should *losse* utterly our *Holiness*; whence is it, that, if the *Comforter* abide with for ever, we may yet utterly *losse* our *Comfort*? A little to clear this in our passage.

§. 25. 1. He is *promised* to abide with the Disciples for ever, in Opposition to the *abode* of Christ: Christ in the *Flesh*, had been with them for a little while, and  
now

now was leaving them, and going to his Father. He had been the *Comforter* immediately himself for a season, but is now upon his *departing*; wherefore promising them another *Comfort*, they might fear that he would even but *visit* them for a little season also, and then their *Condition* would be worse then ever. Nay but saith our Saviour fear it not, this is the last *Dispensation*: There is to be no *Alteration*, when I am gone, the *Comforter* is to do all the remaining *Work*: There is not ~~an~~ another to be looked for, and I promise you him; nor shall he *depart* from you, but always abide with you.

§. 26. 2. The *Comforter* may always abide with us, though not always *Comfort* us, He who is the *Comforter* may abide, though he do not always that *Work*: For other *ends* and *purposes* he is always with us, as to *Sanctify* and make us *Holy*. So was the case with *David*, Psal. 51. 11, 12. *Take not thy Holy Spirit from me*, the Holy Spirit of *Sanctification* was still with *David*, but saith he, *restore unto me the Joy of thy Salvation*, that is, the Spirit of *Consolation*; that was lost, when the Promise was made good in the *abode* of the other.

§. 27. 3. The *Comforter* may abide as a *Comforter*, when he doth not *actually Comfort* the Soul; In truth, as to the *Essence* of *Holiness*, he cannot *dwell* in us, but withal he must make us *Holy*, for the *Temple of God* is *Holy*; but as to his *Comforting*, his *actings* therein, are all of his *Sovereign will*, so that he may *abide*, and yet not *actually comfort* us.

§. 28. 4. The Spirit often *Works* for it, and *tenders* *Consolation* to us, when we do not *receive* it; the *Will* is high, and we see it not: We *refuse* to be comforted; I told you that the Spirit as a *Sanctifier* comes with *Power* to conquer an *unbelieving Heart*; the Spirit as a *Comforter* comes with *sweetness* to be received in a *believing Heart*; He *speaks* and we believe not that it is his *Voice*; he *tenders* the things of *consolation* and we receive them not: *My fore ran* (saith *David*, ) *and my Soul refused to be comforted*.

§. 29.

§. 29. 5. I deny that ever the Holy Spirit doth *absolutely* and *universally* leave a believing Soul without *Consolation*: A Man may be darkened, clouded, refuse comfort, *Actually* find none, feel none, but *radically* he hath a Foundation of Consolation, which in due time will be drawn forth: And therefore when God promises that he will heal Sinners and restore comfort to them, as *Isa. 57. 17.* it is not that they were without *any*, but that they had not so much as they needed, that that Promise is made. To insist on the several ways whereby Men *refuse comfort*, and come short of the strong *Consolation*, which God is willing that we should receive, is not my Purpose at present. Thus then the Spirit being *sent*, and *given*, *abideth* with the Souls of Believers: Leaves them not, though he variously manifest himself in his Operations: Of which in the next place.

## C H A P. II.

*Of the Actings of the Holy Ghost in us being bestowed on us.  
He worketh effectually, Distributeth, Giveth.*

HAVING thus declared, from whence, and how the Holy Ghost is *given* unto us as a Spirit of Consolation; I come in the next place to declare what are his *actings* in us, and towards us, being so bestowed on us, and received by us. Now here are two general Heads to be considered; 1. The Manner and Kind of his actings in us, which are variously expressed: and 2. The *particular products* of his actings in our Souls, wherein we have Communion with him. The first is variously expressed: I shall pass through them briefly.

§. 2. 1. He is said *everywhere* to Work *effectually*, 1 *Cor. 12. 11.* all these worketh or *effecteth* *that one and self same Spirit*: it is spoken there indeed in respect of his *distribution* of Gifts: But the way is the same for the  
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Communications of Graces, and Priviledges: He doth it by working, which as it convinces his *personality*, especially as considered with the words following, *dividing to every Man according to his Will*, (for so to Work according to Will, is the inseparable property of a Person, and is spoken expressly of God, *Eph. i. 11*;) so in relation to v. 6. *foregoing*, it make no less evident his *Deity*. What he is here said to do as the Spirit bestowed on us, and given unto us; there he is said as God himself to do: *There are diversity of Operations but it is one God that Worketh all in all*; which here in other Words is; *all these Worketh the self same Spirit dividing to every Man as he Will*; What we have then from him, we have by the way of his *energetical* Working; It is not by proposing this or that Argument to us, perswading us by *these or those moral Motives* or Inducements alone, leaving us to make use of them as we can; but he works *effectually* himself, what he communicates of *Grace*, or consolation to us.

§. 3. 2. In the same *verse* as to the Manner of his Operation, He is said *dispens*, he *divideth* or *distributeth* to every one as he Will. This of *distribution* adds to that of *Operation*, *Choice*, *Judgment*, and *Freedom*. He that *distributes* variously doth it with *Choice* and *Judgment*, and *Freedom* of Will: Such are the proceedings of the Spirit in his Dispensations: To one he giveth one thing eminently, to another another. To one in one Degree, to another in another; Thus are the Saints in his *Sovereignty* kept in a constant *dependance* on him; He distributes as he Will; who should not be content with his Portion? What claim can any lay to that which he distributeth as he Will? Which is farther manifested.

§. 4. 3. By his being said to *give*, when and what he bestows; they spake with other Tongues, as the Spirit gave them utterance, *Act. 2. 4*. He gave to them, that is freely; whatever he bestows upon us, is of his Gift. Hence it is to be observed, that in the *Oeconomy* of our Salvation, the acting of no one person



person doth prejudice the freedom and liberty of any other; so the Love of the Father in sending the Son is free, and his sending doth no ways prejudice the liberty and Love of the Son, but that he lays down his life freely also. So the Satisfaction and Purchase made by the Son doth no way prejudice the freedom of the Father's Grace in pardoning and accepting us thereupon: so the Father's and Son's sending of the Spirit doth not derogate from his freedom in his workings, but he gives freely what he gives, And the reason of this is because the will of the Father, Son, and Holy Ghost is essentially the same; so that in the acting of one there is the Counsel of all, and each freely therein.

§. 5. Thus in General is the manner and kind of his working in us and towards us, being bestowed upon us, described. Power, Choice, Freedom, are evidently denoted in the expressions insisted on. It is not any peculiar work of his towards us, that is hereby declared, but the manner how he doth produce the Effects, that shall be insisted on.

§. 6. That which remains in the last place for the explanation of the things proposed to be explained, as the foundation of the Communion which we have with the Holy Ghost, is the Effects that being thus sent and thus working he doth produce; which I shall do, not casting them into any artificial method, but taking them up as I find them lying scattered up and down in the Scripture, only descending from those which are more general, to those which are more particular, neither aiming nor desiring to gather all the severals, but insisting on those which do most obviously occur.

§. 7. Only as formerly, so now you must observe, that I speak of the Spirit, principally, if not only as a comforter, and not as a sanctifier: and therefore the great work of the Spirit towards us all our days, in the constant and continual supplies of new light, power, vigor, as to our receivings of grace from him, belonging to that head of sanctification, must be omitted. Nor

Nor 2dly, shall I insist on those things which the comforter doth in Believers, effect towards others, in his testifying of them, and convincing of the world, which are promised, *John* 15. 26. 16. 8. 9. wherein he is properly their *Advocate*, but only on those which as a *Comforter*, he works in, and towards them on whom he is bestowed.

### CHAP. III.

*Of the Things wherein we have Communion with the Holy Ghost. He brings to remembrance the things spoken by Christ: Job. 14. 26. The manner how he doth it. The Spirit Glorifies Christ in the hearts of Believers, Job. 16. 14. sheds abroad the love of God in them. The witness of the Spirit what it is. Rom. 8. 16. The Sealing of the Spirit, Eph. 1. 13. The Spirit how an earnest. On the part of God, on the part of the Saints. Difference between the earnest of the Spirit, and tasting of the powers of the World to come. Unction by the Spirit, Isa. 11. 2, 3. The various teachings of the Holy Ghost. How the Spirit of Adoption; and of Supplication.*

**T**He things which in the foregoing Chapters, I called Effects of the Holy Ghost in us, or toward us, are the subject matter of our communion with him; or the things wherein we hold peculiar fellowship with him, as our Comforter; These are now proposed to consideration,

§. 2. 1. The first and most general is that of *Job. 14. 26. He shall teach you all things, and bring all things to your remembrance, that I have spoken to you.* There are two parts of this promise, 1. Of Teaching, 2. Of bringing to remembrance. Of his Teaching I shall speak afterwards, when I come to treat of his anointing us.

His bringing things to remembrance that Christ spake, is the first general promise of him as a Comforter. *ὡς ἡ ἀλήθεια ὑμᾶς ἐκτίθη, ἡ ἐκτίθη* he shall make you mind all these things; now this also may be considered two ways.

1. Merely in respect of the things spoken themselves. So our Saviour here promiseth his Apostles, that the Holy Ghost should bring to their Minds by an immediate Efficacy, the things that he had spoken, that by his inspiration they might be enabled to Write and Preach them for the good and Benefit of his Church. So Peter tells us,
2. *1 Pet. 1. 21. Holy Men of God spake as they were moved by the Holy Ghost; that is, in Writing the Scripture.* *ἁγιοι πνεύματι & ἀγίοι κειρόμενοι;* borne up by him, carried beyond themselves, to speak his Words, and what he indited to them. The Apostles forgot much of what Christ had said to them, or might do so; and what they did retain in Natural way of Remembrance, was not a sufficient Foundation to them to write what they so remembered, for a rule of Faith to the Church. For the Word of Prophecy, is not *ἰδίας ἐμπύσεως*, from any Mans proper impulse; it comes not from any private conception, understanding, or Remembrance. Wherefore Christ Promises that the Holy Ghost shall do this Work, that they might infallibly give out what he had delivered to them. Hence that expression in *Luke 1. 3. παρηκολούθησάν αὐτῷ*, it is better rendred, *Having obtained perfect knowledge of things from above;* noting the Rise and Spring of his so understanding things, as to be able infallibly to give them out in a Rule of Faith to the Church, then the beginning of the things themselves spoken of; which the Word it self, will not easily allow of,

✓ S. 4. 2. In respect of the Comfort of what he had spoken; which seems to be a great part of the intendment of this Promise. He had been speaking to them things suited for their Consolation; giving them precious Promises of the supplies they should have from him in this Life; of the Love of the Father, of the Glory he was providing for them; the Sense and Comfort whereof is unspeakable, and the Joy arising from them, full of Glory. But, saith he, I know how unable you are to make Use of these things for your own Consolation; The Spirit therefore

therefore shall recover them upon your Minds in their full strength and Vigour for that end, for which I speak them. And this is one cause why it was expedient for Believers that Christ's bodily absence, should be supplied by the presence of the Spirit. Whilst he was with them, how little Efficacy on their Hearts had any of the heavenly Promises he gave them? When the Spirit came, how full of Joy did he make all Things to them? That which was his peculiar Work, which belonged to him by vertue of his Office, that he also might be Glorified, was reserved for him. And this is his Work to the end of the World, To bring the Promises of Christ to our Minds and Hearts; to give us the comfort of them, the Joy and sweetness of them, much beyond that which the Disciples found in them, when Christ in Person spake them to them; their gracious influence being then restrained, that, as was said, the Dispensation of the Spirit might be Glorified; so are the next Words to this Promise, v. 17. *My peace I leave with you, peace I give unto you.* The Comforter being sent to bring what Christ said, to remembrance, the consequent of it is Peace, and Freedom from trouble of Heart: What ever Peace, relief, comfort, joy, supportment, we have at any time received from any Work, Promise, or thing done by Christ, it all belongs to this dispensation of the Comforter. In vain should we apply our natural abilities to remember, call to Mind, consider the Promises of Christ: Without success would it be; it is so Daily: But when the Comforter doth undertake the Work, it is done to the purpose. How we have peculiar Communion with him herein; in Faith and Obedience; in the Consolation received, in and by the Promises of him brought to Mind, shall be declared. This in general is obtained. Our Saviour Jesus Christ leaving the Efficacy even of those Promises, which in Person he gave to his Apostles in their great distress, as to their Consolation, unto the Holy Ghost, we may see the immediate spring of all the spiritual comfort, and the Fellowship which we have with the Holy Ghost therein.



*S* § 5. Only here, as in all the particulars following the manner of the Spirits working this thing, is always to be born in mind, and the interest of his Power, Will, and Goodness in his working; He doth this 1. Powerfully, or effectually. 2. *Voluntarily*. 3. *Freely*.

1. *Powerfully*: and therefore doth comfort from the words and promises of Christ, sometimes break in through all opposition, into the saddest and darkest condition imaginable; it comes and makes men sing in a Dungeon, rejoice in Flames, Glory in *Tribulation*, it will into *Prisons*, *Racks*, through Temptations, and the greatest distresses imaginable: Whence is this? *πνεῦμα ἐνεργεῖ* the Spirit Works effectually, his Power is in it; he will Work, and none shall lett him. If he will bring to our remembrance the Promises of Christ for our *Consolation*, neither Satan nor Man, Sin nor World, nor Death shall interrupt our comfort: This the Saints who have *Communion with the Holy Ghost*, know to their Advantage, sometimes the Heavens are Black over them, and the Earth trembles under them; Publick, personal Calamities and and Distresses appear so full of horror, and darkness, that they are ready to faint with the Apprehensions of them. Hence is their great relief, and retirement of their Spirits; their Consolation nor trouble depend not on any outward Condition, nor inward frame of their own Hearts; but on the powerful and effectual Workings of the Holy Ghost which by *Faith* they give themselves up unto.

*S* § 6. 2. *Voluntarily*: Distributing to every one as he Will: and therefore is this Work done in so great *Variety*, both as to the same Persons, and diverse. For the same Person! full of joy sometimes in a great distress, full of *Consolation*; every Promise brings *sweetness*, when his pressures are great and heavy: Another time in the least trial, seeks for comfort, searches the Promise, and it is far away. The reason is! *πνεῦμα διασπείρει ὡς θέλει* the Spirit distributes as he Will. And so with divers Persons;

sons; to some from each Promise is full of *Life* and comforts; others *tast* little all their Days, all upon the same account. And this Faith especially regards in the whole business of Consolation: It depends on the sovereign Will of the *Holy Ghost*; and so is not tied unto any rules, or course or procedure. Therefore doth it exercise it self in *Waiting* upon him, for the seasonable Accomplishment of the good Pleasure of his *Will*.

3. *Freely*: Much of the *Variety* of the dispensation of Consolation by Promises, depends on this *Freedom* of the *Spirits* Operation. Hence it is that comfort is given *unexpectedly*, when the Heart hath all the Reasons in the World to look for *distress* and Sorrow; thus sometimes it is the first means of recovering a backsliding Soul, who might justly expect to be *utterly* cast off. And these considerations are to be carried on, in all the other *Effects* and Fruits of the Comforter; of which afterwards. And in this first General *Effect* or Work of the Holy Ghost towards us, have we *Communion* and Fellowship with him. The Life and Soul of all our comforts lye treasured up in the *Promises* of Christ. They are the *Breasts* of all our Consolation. Who knows not how *powerless* they are in the bare *Letter*, even when improved to the uttermost, by our considerations of them, and meditation on them: As also how unexpectedly they sometimes break in upon the Soul, with a conquering, endearing *Life* and Vigour: Here Faith deals peculiarly with the Holy Ghost: It considers the Promises themselves; looks up to him; waits for him, considers his Appearances: In the Word depended on, owns him in his Work and Efficacy. No sooner doth the Soul begin to feel the *Life* of a Promise, warming his Heart, relieving, cherishing, supporting, delivering from Fear, entanglements, or troubles, but it may, it ought to know, that the Holy Ghost is there; which will add to his joy, and lead him into Fellowship with him.

§.7.2. The next general work seems to be that of John 16. 14. *The Comforter shall glorifie me, for he shall receive of mine, and shall shew it unto you.* The work of the Spirit is to glorifie Christ; whence by the way, we may see how far that Spirit is from being the Comforter, who sets up himself in the room of Christ; such a Spirit as saith, He is all himself; for as for him that suffer'd at Jerusalem, it is no matter that we trouble our selves about him; this Spirit is now *ALL*. This is not the Comforter; The Comforter's work is to glorifie Christ, him that sends him. And this is an evident sign of a *false spirit*, whatever its pretence be, if it *glorifie not that Christ*, who was now speaking to his Apostles; and such are many that are gone abroad into the World. But what shall the Spirit do that Christ may be glorified, *He shall* (saith he) *take of mine*) ἐκ τῶ ἐμοῦ λήψεται; what these things are, is declared in the next Verse; *all things that the Father hath are mine, therefore I said, he shall take of mine.* It is not of the *Essence* and essential properties of the Father and Son, that our Saviour speaks; but of the *Grace* which is communicated to us by them. This Christ calls *my things*, being the fruit of his *Purchase* and *Mediation*; on which account 'tis he saith, *all his Fathers things are his*; that is, the things that the Father in his Eternal Love hath provided to be *dispensed* in the Blood of his Son, all the fruits of Election; these, said he, the *Comforter shall receive*, that is, they shall be committed unto him, to dispose for your good and advantage, to the end before proposed. So it follows ἀγγελῶ, He shall shew or declare, and make them known to you. Thus then is he a *Comforter*. He reveals to the souls of Believers, the good things of the *Covenant of Grace* which the Father hath provided, and the Son purchased. He shews to us *Mercy, Grace, Forgiveness, Righteousness, Acceptation with God* letteth us know that these are the things of Christ, which he hath procured for us, shews them to us for our comfort and establishment.

These things, I say, he effectually declares to the souls of

of Believers, and makes them know them for their own good; know them as *originally* they are the things of the Father, prepared from Eternity in his Love and Goodwill; as purchased for them by Christ, and laid up in store in the *Covenant of Grace* for their use. Then is Christ magnified and glorified in their hearts; then they know what a Saviour and Redeemer he is.

A Soul doth never *glorifie* or *honour* Christ upon a Discovery or sense of the Eternal Redemption he hath purchased for him, but it is in him a peculiar Effect of the Holy Ghost as our Comforter. *No man can say, that Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12.3.*

§. 8. 3. *He sheds abroad the love of God in our hearts,* Rom. 5.5. That it is the Love of God to us, not our Love to God, which is here intended, the Context is so clear, as nothing can be added thereunto; now the love of God is either of *Ordination* or *Acceptation*: The love of his purpose to do us good, or the love of *Acceptation* and *Approbation* with him; both these are called the *Love of God*, frequently in Scripture, as I have declared. Now how can these be shed abroad in our hearts? not in themselves, but in a sense of them, in a spiritual apprehension of them; *ἐκχέεται*, is shed abroad, the same word that is used concerning the Comforter being given us, Titus 2.6. God sheds him abundantly, or powrs him on us; so He sheds abroad, or powrs out the *Love of God in our hearts*. Not to insist on the expression, which is *Metaphorical*, the business is, That the Comforter gives a sweet and plentiful *Evidence* and *Perswasion* of the Love of God to us, such as the soul is ~~taken~~, delighted, satiated withal. This is his work; and he doth it effectually. To give a poor, sinful soul, a comfortable perswasion, affecting it throughout, in all its Faculties and Affections, that God in Jesus Christ loves him, delights in him, is well pleased with him, hath thoughts of tenderness and kindness towards him; to give, I say, a soul an *overflowing sense* hereof, is an unexpressible Mercy.



✓ §. 9. This we have in a *peculiar manner* by the Holy Ghost; it is his proper Work; as all his Works are Works of Love and Kindness, so this of *communicating a sense of the love of the Father, mixes it self with all the particulars of his actings.* And as we have herein *peculiar Communion* with himself; so by him we have Communion with the Father, even in his Love, *which is thus shed abroad in our hearts;* so not only do we rejoice in, and glorifie the Holy Ghost which doth this work, but in him also whose love it is. Thus it is also, in respect of the Son, in his taking of *His,* and *shewing it unto us,* as was declared.

✓ What we have of Heaven in this World, lies herein; And the Manner of our Fellowship with the *Holy Ghost* on this account, falls in with what has been spoken before.

✓ §. 10. 4. Another Effect we have of his, *Rom. 8.16. The spirit it self bears witness with our spirits, that we are the Children of God.* You know whose Children we are by Nature; *Children of Satan,* and of the Curse, or of Wrath. By the Spirit we are put into another Capacity, and are *adopted* to be the Children of God, inas-  
 ✓ much as by receiving the Spirit of our Father, we become the Children of our Father. Thence is he called; *v. 15. The Spirit of Adoption.* Now sometimes the Soul, because it hath somewhat remaining in it of the Principle that it had in its old condition, is put to Question, whether it be a Child of God or no? and thereupon, as in a thing of the greatest importance, puts in its Claim, with all the *Evidences* that it hath, to make good its  
 ✱ Title. The Spirit comes and bears Witness in this Case. An allusion it is to *Judicial Proceedings* in point of Titles and Evidences. The Judge being set, the Person concerned lays his Claim, produceth his *Evidences,* and pleads them, his Adversaries endeavouring all that in them lies, to *invalidate* them, and disanul his Plea, and to cast him in his Claim. In the midst of the Tryal,  
 a per-

a Person of known and *approved integrity*, comes into the Court, and gives *Testimony* fully and directly on the behalf of the Claimer, which stops the Mouths of all his Adversaries, and fills the Man that *Pleaded* with Joy and Satisfaction. So is it in this Case. The Soul, by the power of its own Conscience, is brought before the Law of God; there a Man puts in his Plea, that He is a Child of God, that he belongs to God's Family, and for this End produceth all his *Evidences*, every thing, whereby Faith gives him an Interest in God. *Satan*, in the mean time, opposeth with all his Might; *Sin* and *Law* assist him; many Flaws are found in his Evidences; the Truth of them all is questioned, and the soul hangs in suspense as to the Issue. In the midst of the Plea and Contest, the *Comforter* comes; and by a Word of Promise, or otherwise, overpowers the Heart with a *comfortable perswasion*, (and bears down all Objections) *That his Plea is good, and that he is a Child of God.* And therefore it is said of him, *συμαρτυρεῖ τῷ πνεύματι ἡμῶν*: When our *Spirits* are pleading their Right and Title, He comes in here and bears *Witness* on our side; at the same time enabling us to put forth acts of Filial Obedience, kind and Child-like, which is called, a *crying Abba Father*. Remember still, the manner of the *Spirit's* working before mentioned; that it doth it *effectually, voluntarily and freely*. Hence sometimes the Dispute hangs long; the Cause is pleading many years; the Law seems sometimes to prevail; *Sin* and *Satan* to rejoice, and the poor soul is filled with Dread about its Inheritance, perhaps its own Witness, from its *Faith, Sanctification, former experience*, keeps up the Plea with some life and comfort; but the Work is not done, the conquest is not fully obtained, until the *Spirit*, who worketh *freely and effectually*, when and how he will, comes in with his *Testimony* also; cloathing his power with a Word of Promise, he makes all Parties concerned to attend unto him, and put an end to the Controversie.

Herein

Herein he gives us holy *Communion* with himself. The Soul knows his voice when he speaks : *Nec hominem sonat.* There is some thing too great in it, to be the Effect of a created Power. When the Lord Jesus Christ, at one Word stilled the raging of the Sea and Wind, all that were with him, knew there was *Divine power* at Hand : *Mat. 4. 39.* And when the Holy Ghost by one Word stills the tumults and storms that are raised in the Soul, giving it an immediate calm and security it knows his Divine Power, and rejoices in his Presence.

§. 11. 5. He *Seals us.* *We are Sealed by the Holy Spirit of Promise,* Eph. 1. 13. and grieve not the Holy Spirit whereby you are *Sealed to the Day of Redemption;* chap. 4. 30. I am not very clear in the certain peculiar intendment of this *Metaphor*, what I am perswaded of the Mind of God in it, I shall briefly impart. In a Seal two things are Considered, 1. The *Nature* of it. 2. The *use of it.* The nature of Sealing consists in the imparting of the *Image* or *Character* of the Seal to the thing sealed; This is to *Seal* a thing; to Stamp the Character of the *Seal* on it. In this Sense the effectual Communication of the *Image* of God unto us, should be our *Sealing.* The Spirit on Believers really communicating the *Image* of God in Righteousness, and the true Holiness unto the Soul, sealeth us. To have this *Stamp* of the Holy Ghost; so as to be an evidence unto the Soul that it is accepted with God, is to be *Sealed* by the Spirit; taking the *Metaphor* from the Nature of Sealing. And in this Sense is our Saviour said to be *Sealed* of God : Joh. 6. 27. Even from that impression of the Power, Wisdom and *Majesty* of God that he had upon him in the discharge of his Office.

§. 12. 2. The End of *Sealing* is twofold. 1. To *confirm* or *ratify* any grant or conveyance made in Writing; In such cases Men set their *Seals* to make good and confirm their grants, and when this is done they are irrevocable. Or to confirm the Testimony that is given by

by any one of the Truth of any thing. Such was the manner of the *Jews*: When any one had given true Witness unto any thing of matter, and it was received by the Judges; they instantly set their Seals to it, to confirm it in judgment. Hence it is said, that *he who receives the Testimony of Christ*, sets to his Seal that God is true, *Joh. 3. 33*. The Promise is the great Grant and Conveiance of Life and Salvation in Christ to the Souls of Believers. That we may have full assurance of the Truth and irrevocableness of the Promise, God gives us the the Spirit to *satisfy* our Hearts of it; and thence is he said to *Seal* us; by Assuring our *Hearts* of those Promises, and their *stability*. But though many Expositors go this way. I do not see how this can consist with the very meaning of the Word: It is not said that the Promise is *sealed*, but that *we* are sealed, and when we Seal a *Deed* or Grant to any one, we do not say the *Man* is sealed, but the *Deed* or Grant.

§. 13. 2. To *appropriate*, *distinguish* or keep safe; this is the end of *sealing*; Men set their Seals on that, which they *appropriate*, and desire to keep *safe* for themselves: So evidently in this Sence, are the Servants of God said to be *sealed*, *Revel. 7. 4*. that is, *marked* with Gods Mark, as his peculiar Ones, for this sealing answers to the setting of a *Mark*, *Ezek. 9*. Then are Believers *sealed* when they are *marked* for God, to be Heirs of the purchased Inheritance, and to be preserved to the Day of *Redemption*. Now if this be the *sealing* intended, it denotes not an Act of Sense in the Heart, but of security to the Person: The Father gives the Elect into the Hands of Christ to be Redeemed: Having Redeemed them in due time, they are called by the *Spirit*, and marked for God, and so give up themselves to the Hands of the Father.

If you ask now which of these *Senses* is chiefly intended in this expression of our being *sealed* by the Holy Ghost; I answer the *first*, not excluding the other; we are sealed to the Day of *Redemption*, when from the *stamp*,



*Image*, and *Character* of the Spirit upon your Souls, we have a *fresh* sence of the *love* of God given unto us with a *comfortable* perswasion of our acceptation with him. But of this whole matter I have treated at large elsewhere.

Thus then the Holy Ghost communicates unto us his own *likeness*, which is also the Image of the Father and the Son. *We are changed into this Image by the Lord the Spirit* : 2 Cor. 3. 18. And herein he brings us into Fellowship with himself. Our likeness to him, gives us boldness with him : His *Work* we look for, his *Fruits* we pray for ; and when any effect of Grace, any discovery of the *Image* of Christ implanted in us, gives us a perswasion of our being separated and set apart for God: we have a Communion with him therein.

§. 14. 6. He is an *Earnest* unto us, 2 Cor. 1. 22. *He hath given the Earnest of the Spirit in our Hearts* : chap. 5. 5. *Who also hath given unto us the Earnest of the Spirit* : As also Ephes. 1. 13, 14. *Ye are Sealed with that Holy Spirit of Promise, which is the Earnest of our Inheritance*. In the two former places we are said to have the *Earnest of the Spirit*, in the latter the Spirit is said to be *our Earnest*, of the Spirit, then in the first place is as we say *Genitious materiae* ; denoting not the cause but the thing it self ; not the *Author* of the *Earnest* but the *matter* of it. The Spirit is our *Earnest*, as in the last place is expressed. The consideration of what is meant by the Spirit here, and what is meant by an *Earnest* will give some insight into this Priviledge, which we receive by the Comforter.

§. 15. 1. What *Grace*, what *Gift* of the Spirit is intended by this *Earnest*, some have made enquiry, I suppose to no purpose. It is the Spirit himself personally considered, that is said to be this *Earnest*. 2 Cor. 1. 22. It is God hath given the *Earnest of the Spirit* in our Hearts: An expression directly answering that of, Gal. 4. 6. God hath sent forth the Spirit of his Son, into our Hearts: That is the *Person* of the Spirit, for nothing else can be called the Spirit of his Son : And in Ephes. 1. 14. He hath given

given the Spirit (εἰς for εἰ) which is that *Earnest*. The Spirit himself of Promise is this *Earnest*. In giving us this Spirit he gives us this *Earnest*.

§. 16. 2. An earnest it is ἀρραβὼν neither the *Greek*, nor the *Latin*, have any Word to express directly what is here intended. The *Latins* have made Words for it, from that expressed here in the *Greeks*: *arraha* and *arrabo*. The *Greek* word is but the *Hebrew* *herabon*, which as some conceive came amongst them, by the *Tyrian* Merchants being a Word of a Trade: It is by some rendered in *Latin*, *Pignus*, a *Pledge*: But this cannot be here intended. A *Pledge* is that property which any one gives, or leaves in the *custody* of another to assure him that he will give him, or pay him some other thing; in the Nature of that which we call a *Pawn*. Now the thing, that is here intended, is a part of that which is to come, and but a part of it according to the *Trade-use* of the Word, whence the *Metaphor* is taken, it is excellently rendered in our Language an *Earnest*. An *Earnest* is part of the price of any thing, or part of any *grant*, given before Hand to assure the Person, to whom it is given, that at the appointed season he shall receive the whole that is Promised him.

§. 17. That a thing be an *Earnest*, it is required:  
1. That it be part of the whole of the *same Kind* and Nature with it. As we do give so much Money in *Earnest* to pay so much more. 2. That it be a *confirmation* of a Promise and appointment; first the *whole* is Promised, then the *Earnest* is given for the *good* and true performance of that Promise.

§. 21. Thus the Spirit is this *Earnest*. God gives us the Promise of *Eternal Life*. To confirm this to us, he giveth us his Spirit, which is as the first part of the Promise, to secure us of the *whole*. Hence he is said to be the *Earnest* of the *Inheritance* that is Promised, and purchased. And it may be considered how it may, be said to be an *Earnest* on the part of God, who gives him, and on the part of *Believers* who receive him.

§. 19. 1. He is an *Earnest* on the part of God, in that God gives him as a choice part of the Inheritance it self; and of the same kind with the whole, as an *Earnest* ought to be. The full *inheritance* promised, is the fulness of the Spirit in the enjoyment of God. When that Spirit which is given us in this World shall have perfectly taken away all Sin, and Sorrow, and shall have made us able to enjoy the Glory of God in his Presence, that is the full *inheritance* promised.

f/ So that the Spirit given us for the fitting of us for enjoyment of God in some measure, whilst we are here, is the *Earnest* of the whole.

2. God doth it to this purpose, to assure us and secure us of the inheritance; having given us so many securities without us, his Word, Promises, Covenant, Oath, the Revelation and Discovery of his Faithfulness, and immutability in them all: he is pleased also graciously to give us one ~~with~~ <sup>in</sup> us; (*Isa.* 59. 21.) that we may have all the security, we are capable of: What can more be done? He hath given us of the *Holy Spirit*; in him the first fruits of Glory, the utmost Pledge of his Love; the *Earnest* of all.

§. 20. 2. On the part of Believers, He is an *earnest*, in that he gives them an *Acquaintance* with, 1. The love of God; their Acceptation with him makes known to them their favour in his sight: that he is their *Father* and will deal with them as with Children; and consequently, that the Inheritance shall be theirs. He sends his Spirit into our hearts crying *Abba Father.* *Gal.* 4. 6. and what is the inference of Believers from hence, (v. 7.) *then we are not servants, but sons, and if sons, then heirs of God*: the same Apostle again, (*Rom.* 8. 17.) *If children, then heirs of God and joynt heirs with Christ.* On that perswasion of the Spirit, that we are children, the inference is, then heirs, heirs of God, and joynt heirs with Christ: We have then a right to an inheritance and an eviction of it. This is the use then we have of it; even the spirit

*present*

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Chap. III. *Of Communion with the Holy Ghost.* 321

Spirit perswading us of our sonship, and acceptation with God our Father. And what is this *inheritance of Glory*? if we *suffer with him*, we shall be *glorified together*. And that the Spirit is given for this end is attested, 1 John 3. 24. *Hereby we know, that he abideth in us, by the Spirit which he hath given us.* The Apostle is speaking of our *Union* with God, which he expresseth in the words foregoing. *He that keepeth his Commandments dwelleth in him, and he in him.* Of that *Union* elsewhere: now this we know from hence, even by the Spirit which he hath given us. The Spirit acquaints us with it: not that we have such an acquaintance, but that the Argument is good and conclusive in it self; *we have of the Spirit, therefore he dwells in us, and we in him*; because indeed his *dwelling in us*, is by that Spirit, and our interest in him is from *thence*; a *sense* of this he giveth as he pleaseth.

§. 21. 2. The Spirit being given as an *Earnest*, acquaints Believers with their inheritance (1 Cor. 2. 9. 10.) As an *Earnest* being part of the whole, gives knowledge of it, so doth the Spirit, as in sundry particulars might be demonstrated.

§. 22. So is he in all respects compleatly an *Earnest*: Given of God, received by us, as the beginning of our inheritance, and the Assurance of it. So much as we have of the spirit, so much we have of Heaven, in *perfect* enjoyment, and so much evidence of its future fulness. Under this apprehension of him in the Dispensation of Grace do Believers receive him, and rejoyce in him: Every gracious *self evidencing* act of his in their hearts, they rejoyce in, as a drop from Heaven; and long for the Ocean of it. Not to drive every effect of grace to this issue, to neglect the work of the Holy Ghost in us, and towards us.

There remains only that a difference be in a few words assigned between Believers receiving the Spirit, as an *Earnest* of the whole inheritance; and *hypocrites, tasting of the power of the world to come*, Heb. 5. 6. A *tast* of the powers

*x present.*



powers of the world to come, seems to be the same with the earnest of the inheritance.

But 1. that by the *powers of the world to come* in that place, is intended the joys of Heaven, there is indeed no ground to imagine : they are no where so called ; nor doth it suitably express the glory that shall be revealed, which we shall be made partakers of. It is doubtless the *powerful Ministry* of the Ordinances and Dispensations of the times of the Gospel (there, called to the *Hebrews* according to their own *idiom*) the powers or great effectual things of the *world to come* ; that is intended : but.

2. Suppose that by the *powers of the world to come* the Glory of Heaven is intended ; there is a wide difference between taking a *vanishing taste* of it our selves, and receiving an abiding earnest from God : To take a taste of the things of Heaven, and to have them assured of God, as from his Love differ greatly. An *Hypocrite* may have his thoughts raised to a great deal of Joy and Contentment in the consideration of the good things of the Kingdom of God for a season, considering the things in themselves, but the Spirit as he is an Earnest gives us a pledge of them as provided for us in the Love of God and Purchase of his Son Jesus Christ. This by the way.

§. 23. 7. The Spirit anoints Believers. *We are anointed by the Spirit, 2 Cor. 1. 21. we have an unction from the holy one, and we know all things, 1 John 2. 20. and v. 27.* I cannot intend to run this expression up into its Rise and Original. Also I have done it else-where. The use of *unctions* in the *Judaical Church*, the meaning and intendment of the *Types* attended therewith. The Offices that men were consecrated unto thereby, are at the bottom of this expression ; nearer the *Unction* of Jesus Christ, from whence he is called *Messiah*, and the *Christ*, the whole performance of his Office of *Mediatorship*, being called also his Anointing, *Dan. 9.* as to his furnishment for it, concurs hereunto. Christ is said to be anointed with the oil of gladness above his fellows, *Heb. 1. 9.* which is the same with

Chap. III. Of Communion with the Holy Ghost. 323

with that of *John*. 3. 34. *God giveth him not the spirit by measure.* We who have the Spirit by measure, are anointed with the oil of gladness: Christ hath the fulness of the Spirit, whence our measure is communicated; so he is anointed above us; that in all things *he may have the pre-eminence.* How Christ was anointed with the Spirit to his Three-fold Office, of *King, Priest, and Prophet*, how by vertue of an *Unction* with the same Spirit dwelling in him, and us, we become to be interested in these Offices of his, and are made also *Kings, Priests, and Prophets* to God, is known, and would be matter of a long Discourse to handle, and my Design is only to communicate the things treated of.

§. 24. I shall only therefore fix on one place, where the *Communications* of the Spirit in this *Unction* of Christ are enumerated, of which in our Measure from him, and with him, by this *Unction*, we are made partakers, and that is *Isa.* 11. 2. 3. *The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might the spirit of knowledge, and of the fear of the Lord, &c.* Many of the endowments of Christ, from the Spirit wherewith he was abundantly anointed, are here recounted. Principally those of *Wisdom, Counsel, and Understanding*, are insisted on: on the Account whereof, all the *Treasures of Wisdom and Knowledge* are said to be in him, *Col.* 2. 3. and though this be but some part of the *Furniture* of Jesus Christ, for the discharge of his Office, yet it is such, as where our anointing to the same purpose is mentioned, it is said peculiarly on the effecting of such Qualifications as these, so *John* 2. 22. and 27. the work of the anointing, is to teach us. The Spirit therein, is a *Spirit of Wisdom and understanding, of Counsel, Knowledge and quick understanding* in the fear of the Lord. So was the great promise of the Comforter, that he should teach us, *John.* 14. 26. that he should guide us into all Truth; *Chap.* 16. 13. This of teaching us the mind and will of God; in the manner wherein we are taught it by the Spirit, our Comforter

forter, is an eminent part of our Unction by him, which only I shall instance in. Give me leave to say there is a threefold teaching by the Spirit.

1. A teaching by the Spirit of Conviction and illumination; so the Spirit teacheth the World, that is, many in it, by the Preaching of the Word, as he is promised to do, *John*. 16. 8.

2. A teaching by the spirit of *Sanctification*, opening *blind eyes*, giving a new understanding shining into our hearts, to give us a knowledge of the Glory of God, in the face of Jesus Christ, enabling us to receive *Spiritual* things in a *Spiritual light*, *1 Cor.* 2. 8. giving a *saving knowledge* of the *mystery* of the Gospel; and this in several degrees is common to all Believers.

3. A teaching by the *Spirit of Consolation*, making *sweet, useful*, and joyful to the soul the discoveries that are made of the mind and Will of God in the light of the Spirit of Sanctification. Here the oil of the Spirit, is called the *Oil of gladness*, That which brings Joy and Gladness with it; And the name of Christ thereby discovered, is a *sweet ointment poured forth*, that causeth Souls to run after him with joy and delight, *Cant.* 1. 2. We see it by daily experience, that very many have little tast and sweetness and relish in their Souls of those Truths which yet they savingly know and believe: But when we are taught by this unction, oh how sweet is every thing we know of God? As we may see in the place of *John*, where mention is made of the teaching of this unction, it respects peculiarly, the Spirit teaching of us the Love of God in Christ, the *shining of his Countenance*, which as *David* speaks, puts Gladness into our hearts, *Psal.* 4. 6, 7.

§. 25. We have this then by the *Spirit*, he teacheth us of the Love of God in Christ, he makes every *Gospel Truth* as *wine* well refined to our Souls, and the good things of it, to be a feast of fat things: gives us Joy and gladness of heart with all that we know of God, which is the great preservative of the Soul to keep it close to Truth. The

Apostle

Apostle speaks of our teaching by this *Unction*, as the means whereby we are preserved from *seduction*. Indeed to know any Truth in the Power, *sweetness*, Joy, Gladness, of it, is that great *security* of the Souls constancy in the Preservation and retaining of it. They will readily change *Truth* for Error, who find no more *sweetness* in the one than in the other. I must crave the Readers pardon, for my brief passing over these great Things of the Gospel: My present design is rather to *enumerate*, then to unfold them. This one Work of the Holy Ghost might it be pursued, would require a fuller Discourse than I can allot unto the whole matter in Hand. All the *Priviledges* we enjoy, all the Dignity and Honour we are invested withal, our whole Dedication unto God, our Nobility and Royalty, our interest in all Church advantages, and approaches to God in his Worship, our separation from the World, the *Name* whereby we are called, the liberty we enjoy, all flow from this Head, are all Branches of this Effect of the Holy Ghost. I have mentioned only our *teaching* by this *Unction*: A *Teaching* that brings Joy and gladness with it, by giving the Heart a *sense* of the Truth wherein we are instructed. When we find any of the good Truths of the Gospel, come home to our Souls, with Life, Vigour, and Power; giving us gladness of Heart, *transforming* us into the Image and likeness of it, the Holy Ghost is then at his Work; is pouring out of his Oyl.

§. 26. We have Adoption also by the Spirit, hence he is called the *Spirit of Adoption*: That is, either he who is *given* to *Adopted ones*, to secure them of it, to beget in their Hearts a *sense* and *Perswasion* of the Fathers Adopting Love; or else to give them the *Priviledge* it self, as is intimated, *Joh. 1. 12.* Neither is that opposite hereunto which we have, *Gal. 4. 6.* for God may send the *Spirit of supplication* into our Hearts, because we are *Sons*, and yet *Adopted* by his Spirit. But of this elsewhere.



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He is also called the *Spirit of Supplication*, under which Notion he is promised, *Zach. 12. 10.* and how he effects that in us, is declared, *Rom. 8. 26, 27.* and *Gal. 4. 6.* and we are thence said to *pray in the Holy Ghost.*

Our Prayers may be considered Two ways,

1. *First, As a Spiritual Duty required of us by God;* And so they are wrought in us by the *Spirit of Sanctification*, which helps us to perform all our Duties, by exalting all the Faculties of the Soul, for the spiritual Discharge of their respective Offices in them.

Secondly, *As a means of retaining Communion with God, whereby we sweetly ease our hearts in the bosom of the Father, and receive in refreshing tastes of his Love.*

The Soul is never more raised with the Love of God, than when by the Spirit taken into intimate Communion with him, in the discharge of this Duty, and therein it belongs to the *Spirit of Consolation*, to the Spirit promised as a *Comforter*. And this is the next thing to be considered in *Our Communion with the Holy Ghost*; namely, What are the peculiar Effects which he worketh in us and towards us, being so bestowed on us, as was declared, and working in the way and manner insisted on.

Now these are, His bringing the Promises of Christ to remembrance, glorifying of him in our hearts, shedding abroad the love of God in us, witnessing with us, as to our spiritual estate and condition, sealing us to the day of Redemption, being the *Earnest of our Inheritance*, anointing us with Priviledges as to their Consolation, confirming our Adoption, and being present with us in our Supplications.

Here is the Wisdom of Faith; to find out, and meet with the *Comforter* in all these things; not to lose their sweetness, by lying in the dark to their Author, nor coming short of the Returns which are required of us.

CHAP. IV.

*The General Consequences in the hearts of Believers, of the Effects of the Holy Ghost before mentioned. Consolation: Its Adjuncts, Peace, Joy; How it is wrought immediately, mediately.*

§. 1. **H**AVING proceeded thus far in discovering the way of our Communion with the Holy Ghost, and insisted on the most noble and known Effects that he produceth, it remains that it be declared, what General consequents of these Effects there are brought forth in the hearts of Believers; and so we shall at least have made mention of the main heads of His Dispensation, and work in the oeconomy of Grace. Now these (as with the former) I shall do little more than name; it being not at all in my design, to handle the natures of them, but only to shew what respects they bear to the business in hand.

§. 2. Consolation is the first of these. The Disciples walked in the fear of the Lord, and in the Consolation of the Holy Ghost, Acts 9. 31. ἐν τῇ ἐπαγγελίᾳ τοῦ ἁγίου πνεύματος; He is ἐπαλῶν, and he gives παράκλησιν, from his work towards us, and in us, we have Comfort and Consolation. This is the first general consequent of his Dispensation and Work. When-ever there is mention made of Comfort and Consolation in the Scripture given to the Saints, (as there is most frequently) it is the proper consequent of the Work of the Holy Ghost towards them. Comfort or Consolation in general, is the setting and composing of the soul in rest and contentedness, in the midst of, or from troubles, by the consideration, or presence of some wherein it is interested, out-weighing the evil, trouble or perplexity that it hath to wrestle withal. Where mention is made of Comfort and Consolation properly so called, there is a relation to trouble or perplexity; so the Apostle, 1 Cor. 1. 5, 6. *As the sufferings of Christ*  
F f 2
abound



*abound in us, so our Consolation also aboundeth by Christ. Suffering and Consolation are opposed; the latter being a relief against the former; so are all the promises of Comfort, and all the expressions of it in the Old and New Testament, still proposed as reliefs against Trouble.*

And (as I said) *Consolation* ariseth from the presence or consideration of a *greater Good*, that out-balances the evil, or perplexity wherewith we are to contend. Now in the Effects or acts of the Holy Ghost before mentioned, lie all the springs of our consolation. There is no comfort but from them. And there is no trouble, that we may not have comfort in, and against, by them. That a man may have consolation in any condition, nothing is required, but the presence of some good, rendring the evil, wherewith he is pressed, inconsiderable to him. Suppose a man under the greatest calamity that can possibly befall a child of God, or a confluence of all those evils numbred by *Paul*, *Rom. 8. 38. &c.* Let this man have the Holy Ghost, performing the works mentioned before toward him, and in despite of all his evil, his Consolations will abound. Suppose him to have a sence of the *Love of God* all the while shed abroad in his heart, a clear witness within that he is a child of God, accepted with him, that he is sealed and marked of God for his own, that he is an heir of all the promises of God, and the like, it is impossible that man should not triumph in all his tribulations.

§. 2. From this Rise of all our Consolation, are those descriptions which we have of it in the Scripture, from its properties and adjuncts: As first, it is abiding, thence it is called *everlasting consolation*, *2 Thes. 2. 16. God our Father which hath loved us; and given us everlasting consolation*; that is, Comfort, that vanisheth not; and that because it riseth from everlasting things. There may be some *perishing Comfort* given for a little season, by *perishing things*; but *abiding consolation*, which we have by the Holy Ghost, is from things *everlasting. Everlasting Love, eternal Redemption, an everlasting inheritance.*

2. *Strong.* Heb. 6. 18. *That the heirs of the Promise should receive strong Consolation.* As *Strong* opposition lies sometimes against us, and trouble, whose bands are strong, so is our consolation strong; it abounds, and is unconquerable, it is such, as will make its way through all opposition, it confirms, corroborates, and strengthens the heart under any evil, it fortifies the soul, and makes it able cheerfully to undergo any thing that it is called unto, and that because it is from him who is strong.

3. It is *Precious*. Hence the Apostle makes it the great motive unto obedience, which he exhorts unto, *Philippians* 2. 1. *If there be any consolation in Christ*: if you set any esteem and valuation upon this precious mercy of consolation in Christ; by those comforts, let it be so with you.

§. 5. And this is the first general consequent in the Hearts of Believers, of these great *Effects* of the Holy Ghost before mentioned: Now this is so large and comprehensive, comprizing so many of our concerns in our walking with God, that the Holy Ghost receives his *Denomination*, as to the whole Work he hath to perform for us from hence; He is the *Comforter*; as Jesus Christ, from the Work of *Redemption* and *Salvation*, is the *Redeemer* and *Saviour* of his Church. Now as we have no Consolation but from the Holy Ghost: So all his *Effects* towards us, have certainly this consequent more, or less, in us. Yea, I dare say; whatever we have in the kinds of the Things before mentioned that brings, not *Consolation* with it, in the *Root* at least, if not in the ripe Fruit, is not of the Holy Ghost. The way whereby Comfort issues out from those Works of his, belongs to particular cases. The Fellowship we have with him, consists in no small Portion of it, in the Consolation we receive from him. This gives us a valuation of his Love; teacheth whither to make applications in our distress; whom to Pray for, to Pray to, whom to wait upon in perplexities.

§. 6. 2. *Peace* ariseth hence also, Rom. 15. 13. *The God of Hope fill you with all Peace in believing, that you may abound in hope through the Power of the Holy Ghost.* The Power of the Holy Ghost, is not only extended to *Hope*, but to our *Peace* also in believing. So is it in the connexion of those Promises, Joh. 14. 26, 27. *I will give you the Comforter: And what then? What follows that grant? Peace,* saith he, *I leave with you, my Peace I give unto you.* Nor doth Christ otherwise leave his *Peace*, or give his *Peace* unto them, but by bestowing the *Comforter* on them. The *Peace* of Christ, consists in the Souls sense of its *Acceptation* with God in *Friendship*. So is Christ said to be our *Peace*, Eph. 2. 14. by slaying the enmity between God and us, and in taking the *hand-writing*, that was against us, Romans 5. 1. *Being justified by Faith, we have Peace with God.* A comfortable perswasion of our *Acceptation* with God in Christ, is the bottom of this *Peace*, it enwraps deliverance from *Eternal* wrath, hatred, curse, condemnation; all sweetly affecting the Soul and Conscience.

§. 7 And this is a *Branch* from the same *Root* with that foregoing. A consequent of the Effects of the Holy Ghost before mentioned. Suppose a Man in the eternal *Love* of the Father, Redeemed by the *Blood* of the Son; and justified freely by the *Grace* of God, so that he hath a *Right* to all the Promises of the Gospel; yet this Person can by no reasoning nor arguings of his own Heart, by no considerations of the Promises themselves, nor of the *Love* of God, or *Grace* of Christ in them, be brought to any Establishment in *Peace*, until it be produced in him, as a Fruit and consequent of the Work of the Holy Ghost in him, and towards him. *Peace* is the Fruit of the Spirit, Gal. 5. 22. The Savour of the Spirit is Life and *Peace*, Rom. 8. 6. All we have is from him, and by him.

§. 8. 3. Joy also is of this number. The Spirit as was shewed, is called the Oyl of Gladness, Heb. 1. 10. His anointing bring Gladness with it, Isa. 61. 3. the Oyl of Joy  
for

for mourning. The kingdom of God is *Righteousness, Peace, and Joy* in the Holy Ghost, *Rom. 14. 17. 1 Thes. 1. 6.* Received the Gospel, with Joy in the Holy Ghost. With Joy, as Peter tells Believers, *unspeakable, and full of Glory, 1 Pet. 1. 8.* To give Joy to the Hearts of Believers, is eminently the Work of the Comforter, and this he doth by the particulars before instanced in; that *Rejoycing* in Hope of the Glory of God, mentioned, *Rom. 5. 2.* which carries the Soul through any *Tribulation*, even with *glorying*, hath its rise in the Spirits *shedding abroad the Love of God in our Hearts, v. 5.* Now there are two ways, whereby the Spirit worketh this Joy in the Hearts of Believers.

§. 9. 1. He doth it immediately by himself; without the considerations of any other Acts, or Works of his, or the interposition of any reasonings, or Deductions, and Conclusions; As in *Sanctification*, He is a Well of Water springing up in the Soul, immediately exerting his Efficacy, and refreshment: So in *Consolation*, He immediately Works the Soul, and Minds of Men to a joyful rejoicing, and spiritual Frame, filling them with *Exultation* and gladness; not that this arises from our reflex consideration of the Love of God; but rather gives occasion thereunto: When he so sheds abroad the Love of God in our Hearts, and so filling them with gladness by an immediate Act and Operation (as he caused *John Baptist*, to leap for Joy in the Womb, upon the approach of the Mother of *Jesus*.) Then doth the Soul even from hence, raise it self to a consideration of the Love of God, whence Joy and rejoicing doth also flow. Of this Joy there is no account to be given, but that the Spirit worketh it, when, and how he will; he secretly infuseth, and distills it into the Soul, prevailing against all Fears, and Sorrows, filling it with gladness, *Exultations*, and sometimes with unspeakable raptures of Mind.

§. 10. 2. Mediate by his Works towards us. He gives a sense of the Love of God, with our Adoption and acceptation with him: and on the consideration thereof, enables



enables us to receive it. Let what hath been spoken of his *operations* towards us be considered, what Assurance he gives us of the love of God, what life, power and security, what pledge of our eternal welfare, and it will be easily perceived, that he lays a sufficient foundation for this joy and gladness; not that we are able upon any rational consideration, deduction or conclusion, that we can make from the things mentioned, to affect our hearts with the joy and gladness intended; it is left no less the proper work of the Spirit to do it from hence, and by the intervenience of these considerations, than to do it *immediately* without them. This Process of producing joy in the heart, we have, *Psal. 23. 5, 6. Thou anointest my head with oil.* Hence is the conclusion, as in the way of exultation, *surely goodness and mercy shall follow me.* Of this effect of the Comforter, see *Isa. 35.* throughout.

§. 11. 4. Hope also is an effect of those workings of the Holy Ghost in us and towards us, *Rom. 15. 13.* These, I say, are the general consequents of the *effects of the Holy Ghost upon the hearts of Believers*; which if we might consider them in their Offspring with all the Branches that shoot out from them, in *Exultation, Assurance, Boldness, Confidence, Expectation, Glorifying* and the like, it would appear how far our whole *Communion with God* is influenced by them. But I only name the Heads of things, and hasten to what remains; it is the *general and particular way of our Communion with the Holy Ghost*, that should nextly ensue, but that some other Considerations, necessarily do here interpose themselves.

## CHAP. V.

*Some Observations and Inferences from Discourses foregoing concerning the Spirit. The contempt of the whole Admiration of the Spirit by some. The vain pretence of the Spirit by others. The False Spirit discovered.*

This

**T**His process being made, I should now shew immediately how we hold the Communion proposed with the Goly Ghost, in the things laid down, and manifested to contain his peculiar Work towards us. But there are some miscarriages in the World in reference unto this *Dispensation* of the Holy Ghost, both on the one Hand and the other, in contempt of his *true* Work, and pretence of that which is not; that I cannot but Remark in my Passage: Which to do shall be the business of this Chapter.

§. 2. 1. Take a view then of the State and Condition of them who professing to believe the *Gospel* of Jesus Christ, do yet condemn and despise his Spirit as to all its Operations, Gifts, Graces and Dispensations to his *Churches* and *Saints*. Whilst Christ was in the *World* with his Disciples, he made them no *greater Promise*, neither in respect of their *own good*, nor of carrying on the Work which he had committed to them, than this of giving them the Holy Ghost. *Him*, he instructeth them to pray for of the *Father*, as that which is needful for them, as *Bread* for Children, *Luke* 11. 13. Him he promiseth them, as a Well of Water springing up in them, for their refreshment *strengthening* and Consolation, unto everlasting Life: *John* 7. 37, 38, 39. As also to carry on, and accomplish the whole Work of the *Ministry* to them committed: *John* 16. 8. 9, 10. with all those eminent Works and Privileges before mentioned. And upon his *Ascension* this is laid as the bottom of that Glorious Communication of Gifts and *Graces* in his plentiful Effusion mentioned, *Ephes.* 4. 8, 11. 12. namely, That he had *received of the Father the Promise of the Holy Ghost*: *Act.* 2. 33. and that in such an eminent Manner, as thereby to make the greatest and most Glorious difference between the *Administration* of the new *Covenant* and old. *Especially* doth the whole Work of the *Ministry* relate to the *Holy Ghost*; though that be not my present business to evince. He calls Men to that Work, and they are

separated unto him, *Acts* 13. 2. He furnisheth them with Gifts and Abilities for that Employment, *1 Cor.* 12. 7, 8, 9, 10. So that the whole Religion we profess, without this Administration of the Spirit is nothing; nor is there any fruit without it, of the Resurrection of Christ from the dead.

This being the state of things, that in our worship of, and Obedience to God, in our own Consolation, Sanctification, and Ministerial Employment, the Spirit being the Principle, the Life, Soul, the All of the whole; yet so desperate hath been the Malice of Satan, and wickedness of Men, that their great endeavour hath been, to shut him quite out of all *Gospel Administrations*.

§. 3. First, His *Gifts* and *Graces* were not only decried, but almost excluded from the Publick Worship of the Church, by the Imposition of an *operous form of Service*, to be read by the Minister; which to do, is neither a peculiar Gift of the Holy Ghost to any, nor of the Ministry at all. It is marvellous to consider, what Pleas and Pretences were invented and used by Learned Men, from its Antiquity, its Composure or Approbation by Martyrs, the Beauty of Uniformity in the Worship of God, established and pressed thereby, &c. for the Maintenance of it. But the main Argument they insisted on, and the chief field wherein they expatiated, and laid out all their Eloquence was, the vain, babbling repetitions and folly of men praying by the Spirit. When once this was fallen upon, all (at least as they supposed) was carried away before them, and their Adversaries rendered sufficiently ridiculous. So great is the *cunning of Satan*, and so unsearchable are the Follies of the Hearts of Men. The sum of all these Reasonings, amount to no more but this; *Though the Lord Jesus Christ hath promised the Holy Ghost to be with his Church to the end of the World, to fit and furnish men with Gifts and Abilities for the carrying on of that Worship which he requires, and accepteth at our hands, yet the Work is not done to the purpose; the Gifts*  
be

be bestows, are not sufficient to that end, neither as to Invocation, nor Doctrine, and therefore we will not only help men by our Directions, but exclude them from their Exercise. This, I say, was the sum of all, as I could undeniably evidence, were that my present business. What innumerable Evils ensue on this Principle, in a formal setting-a-part of men to the Ministry, who had never once tasted of the powers of the World to come, nor received any Gifts from the Holy Ghost to that purpose. Of crying up, and growing in an out-side Pompous Worship, wholly foreign to the Power and Simplicity of the Gospel; Of silencing, destroying, banishing men, whose Ministry was accompanied with the Evidence and Demonstration of the Spirit, I shall not need to declare. This is that I aim at, to point out the publick Contempt of the Holy Ghost, his Gifts and Graces, with their Administration in the Church of God, that hath been found, even where the Gospel hath been professed.

§. 4. Again, It's a thing of most sad consideration, once to call to mind the improvement of that Principle of Contempt of the Spirit in private men, and their ways. The Name of the Spirit, was grown a Term of Reproach. To plead for, or pretend to pray by the Spirit, was enough to render a man the object of Scorn and Reproach, from all sorts of men, from the Pulpit to the Stage. *What? you are full of the Spirit, you will pray by the Spirit, you have the Gift, come let us hear your Nonsense;* and yet perhaps, these men would think themselves wronged, not to be accounted Christians. Christians, yea, have not some pretending themselves to be leaders of the Flock; yea, mounted a story or two above their brethren, and claiming a Rule and Government over them, made it their business to scoff at, and reproach the Gifts of the Spirit of God. And if this were the frame of their Spirit, what might be expected from others of professed Prophaneness? It is not imaginable, to what height of Blasphemy, the Process in this kind amounted. The Lord grant there



be nothing of this cursed Leaven still remaining amongst us. Some Bleatings of ill Importance are sometimes heard. *Is this the fellowship of the Holy Ghost that Believers are called unto? Is this the due Entertainment of him whom our Saviour promised to send for the supply of his bodily absence, so as we might be no losers thereby?* Is it not enough that men should be contented with such a stupid blindness, as being called Christians, to look no farther for this Comfort and Consolation, than Moral Considerations common to Heathens, would lead them; when one infinitely holy and blessed Person of the Trinity, hath taken this Office upon him to be our Comforter, but they must oppose and despise him also; nothing more discovers how few there are in the World, that have interest in that blessed Name whereby we are all called. But this is no place to pursue this Discourse. The aim of this Discourse is to evince the Folly and Madness of Men in general, who profess to own the Gospel of Christ, and yet contemn and despise his Spirit in whomsoever he is manifested.

Let us be zealous of the Gifts of the Spirit, not envious at them.

§. 5. From what hath been discoursed we may also try the Spirits that are gone abroad in the World, and which have been exercising themselves at several seasons, ever since the Ascension of Christ. The iniquity of the Generation that is past, and passing away, lay in open cursed opposition to the Holy Ghost. God hath been above them wherein they behaved themselves presumptuously. Satan, whose design, as he is God of this World, is to be uppermost, not to dwell wholly in any Form cast down by the Providence of God, hath now transformed himself into an Angel of Light, and he will pretend the Spirit also, and only. But there are seducing Spirits, *1 Tim. 4. 1.* And we have a Command not to believe every Spirit, *but try the Spirits, 1 John 4. 16.* And the reason added is, *because many false spirits are gone abroad in the World,*

*World*, that is, men pretending to the Revelation of New Doctrines by the Spirit, whose deceits in the first Church *Paul* intimateth, *2 Thess.* 2. 2. Calling on men not to be shaken in mind by Spirits. The truth is, the Spirits of these days are so gross, that a man of a very easie discerning, may find them out; and yet their Delusion so strong, that not a few are deceived. This is one thing that lies evident to every eye; That according to his wonted course, Satan with his Delusions is run into an Extream to his former actings.

§. 6. Not long since, his great Design (as I manifested) was to *cry up Ordinances* without the Spirit, casting all the reproach that he could upon him; now to *cry up a Spirit without and against Ordinances*, casting all reproach and contempt possible upon them. Then he would have a *Ministry* without the Spirit; now a Spirit without a *Ministry*. Then the Reading of the Word might suffice, without either *preaching or praying by the Spirit*; now the Spirit is enough, without either reading or studying the Word at all. Then he allowed a *litteral embracing of what Christ had done in the flesh*; now he talks of *Christ in the Spirit only*, and denies him to be come in the flesh, this is the proper Character of the False Prophet we are warned of, *1 John* 1, 3. Now because it is most certain, that the Spirit which we are to hear and embrace, is the Spirit promised by Christ, which is so clear, that *Him* the *Montanists*, *Paraclete*, yea and *Mahomet* pretended himself to be, and those of our days affirm also, pretend the same. Let us briefly try them by some of the Effects mentioned, which Christ hath promised to give the Holy Ghost for.

The First general Effect, as was observed, was this, That *He should bring to remembrance the things that Christ spake for our Guidance and Consolation*. This was to be the Work of the Holy Ghost towards the Apostles, who were to be the *Penmen of the Scriptures*; this is to be his Work towards Believers to the end of the World. Now the things that Jesus Christ hath spoken and did, are writ-

written that we might *believe, and believing have life through his name, John. 20. 30.* They are written in the Scripture. This then is the work of the Spirit, which Christ hath promised, he shall bring to our remembrance and give us understanding of the words of Christ in the Scripture for our guidance, and consolation. Is this now the work of the Spirit, which is abroad in the world, and perverteth many? Nothing less. His business is to decry the things that Christ hath spoken which are written in the Word; To pretend new Revelations of his own; To lead men from the written Word, wherein the whole work of God, and all the promises of Christ are recorded.

§. 8. Again, the work of the Spirit promised by Christ, is to glorify him. *He shall Glorifie me, for he shall take of mine and shew it unto you, John 16. 14.* him who was to suffer at Jerusalem, who then spake to his Disciples; It was to make him *Glorious, Honourable,* and of high esteem in the hearts of *Believers,* and that by shewing his things, his *Love, Kindness, Grace,* and Purchase unto them. This is the work of the Spirit. The work of the Spirit, that is gone abroad, is to glorify it self; to decry, and render contemptible Christ that suffered for us under the name of a Christ *without us;* which it slights and despiseth, and that professedly. Its own Glory, its own Honour is all that it aims at: wholly inverting the order of the divine Dispensations. The fountain of all, being, and lying in the *Fathers love,* the Son came to glorifie the Father. He still says, *I seek not my own Glory, but the Glory of him that sent me.* The Son having carried on the Work of Redemption, was now to be *Glorified* with the Father. So he prays that he might be, *John 17. 1. The Hour is come, Glorify the Son, and that with the Glory which he had before the World,* when his joint Council was in the carrying on the Fathers Love. Wherefore the Holy Ghost, is sent, and his Work is to *Glorifie* the Son; but now (as I said) we have a Spirit *come forth,* whose whole business

business is to *Glorifie* himself; whereby we may easily know whence he is.

§. 9. Furthermore, the *Holy Ghost* sheds abroad the *Love of God* in our *Hearts* (as was declared) and thence fills them with *Joy, Peace, and Hope*, quieting and refreshing the *Hearts* of them, in whom he dwells, giving them liberty and rest, confidence, and the boldness of Children. This Spirit whereof Men now boast is a *Spirit of Bondage*, whose utmost Work is to make Men *quake*, and tremble, casting them into an un-son-like Frame of Spirit driving them up and down with *Horror and Bondage*, and drinking up their *very natural Spirits* and making their whole Man wither away. There is scarce any one thing that more evidently manifesteth the Spirit whereby some are now acted, not to be the *Comforter* Promised by Christ than this, That he is a *Spirit of bondage and slavery*, in them in whom he is, and a Spirit of *cruelty*, and *reproach* toward others, in a direct opposition to the Holy Ghost in Believers, and all the ends and purposes, for which as a Spirit of *Adoption* and *Consolation*, he is bestowed on them.

§. 10. To give one instance more; the Holy Ghost bestowed on Believers, is a Spirit of *Prayer and Supplication*, as was manifested. The Spirit wherewith we have to do, pretends the carrying Men above such *low* and contemptible means of Communion with God. In a Word it were a very *easy* and *facile* task to pass through all the *eminent Effects* of the Holy Ghost, in and towards Believers; and to manifest, that the *pretending Spirit* of our Days comes in a direct opposition, and contradiction to every one of them. Thus hath Satan passed from one *extream* to another: From a *bitter* wretched *opposition* to the Spirit of Christ, unto a cursed pretending to the Spirit, still to the same end and purpose.

I might give sundry other Instances of the contempt or abuse of the Dispensation of the Spirit. Those mentioned are the *extreams* whereunto all other are, or may be reduced;



duced; and I will not farther divert from that which lies directly in my aim.

## C H A P. VI.

*Of Particular Communion with the Holy Ghost. Of preparation thereunto: Valuation of the Benefits we received by him: What it is he comforts us in, and against: Wherewith, How.*

THE way being thus made plain for us, I come to shew how we hold particular *Communion* with the Holy Ghost,\* as he is Promised by Christ to be our *Comforter*, and as working out our Consolation by the means formerly insisted on. Now, the first thing I shall do herein, is the *proposal* of that, which may be some preparation to the Duty under consideration; and this by leading the Souls of Believers, to a due *valuation* of this Work of his, towards us, whence he is called our *Comforter*.

§. 2. To raise up our Hearts to this frame, and fit us for the Duty intended, let us consider these three things.

1. First, *What it is he Comforts us against.*
2. Secondly, *Wherewith he Comforts us.*
3. Thirdly, *The principle of all his workings, and Operations in us for our Consolation.*

1. There are three Things in the whole Course of our *Pilgrimage*, that the Consolations of the Holy Ghost are useful and necessary in.

1. First, In our *Afflictions*. Affliction is part of the *Provision* that God hath made in his House for his Children, *Heb.* 12. 5, 6. The great variety of its causes, means, uses, and effects, is generally known. There is a measure of them appointed for every one. To be wholly without them is a *Temptation*, and so in some measure an *Affliction*. That which I am to speak unto is, that in all our *Afflictions*, we need the *Consolations* of the Holy

Holy Ghost. It is the nature of man to relieve himself, when he is entangled, by all ways and means. According as mens natural spirit are, so do they mannage themselves under pressures. The spirit of a man will bear his infirmity ; at least it will strugle with it.

There are two great evils, one of which does generally seise on men under their Afflictions, and keep them from a due management of them: The Apostle mentioneth them both, *Heb, 12. 5.* Μη ὀλιγώρῃ παιδείας Κυρίου, μηδὲ ἐκλύῃς αὐτῇ ἐλεγχόμενος, *despise not the chastisement of the Lord, neither faint when thou art reprov'd.* One of these extreams do men usually fall into ; either they despise the Lords correction, or sink under it.

First. *Men despise it.* They account that which befalls them to be a light or common thing. They take no notice of God in it. They can shift with it well enough : they look on instruments, second causes, provide for their own defence and vindication, with little regard to God, or his hand in their affliction. And the ground of this is, because they take in succours in their trouble, that God will not mix his grace withall. They fix on other remedies, than what he hath appointed, and utterly loose all the benefits and advantage of their affliction. And so shall every man do that relieves himself from any thing, but the consolations of the Holy Ghost.

2. Secondly, *Men Faint and sink under* their trials, and afflictions, Which the Apostle farther reproveth, *verl. 12.* The first despise the assistance of the Holy Ghost through pride of heart ; the latter refuse it through dejectedness of spirit, and sink under the weight of their troubles. And who almost is there, that offends not on one of these hands ? Had we not learned to count light of the chastisements of the Lord, and to take little notice of his dealings with us, we should find the season of our Afflictions to comprize no small portion of our Pilgrimage.

§. 5. Now there is no due management of our souls under any affliction, so that God may have the glory of

it ; and our selves any spiritual benefit or improvement thereby ; but by the *Consolations* of the Holy Ghost. All that our Saviour promiseth his Disciples, when he tells them of the great trials and tribulations they were to undergo, is, *I will send you the spirit, the Comforter*, he shall give you Peace in me, when *in the World ye shall have trouble*. He shall guide, and direct, and keep you in all your Tryals. And so the Apostle tells us it came to pass, *2 Cor. 1. 4, 5, 6*. Yea, and this under the *greatest afflictions* will carry the soul to the highest joy, peace, rest and contentment. So the same Apostle, *Rom. 5. 3*. *We glory in tribulations*. It is a great expression. He had said before, that *we gloried in the hope of the glory of God, verse 2*. Yea, but what if manifold afflictions and tribulations befall us ? even, in them also we glory, saith he, *We glory in our tribulations*. But whence is it that our spirits are so born up, to a due management of afflictions, as to glory in them in the Lord ? He tells us, *verse 5*. It is from *the shedding abroad of the love of God in our hearts by the Holy Ghost*. And thence are Believers said to *receive the word in much affliction, with joy of the Holy Ghost, 1 Thes. 1. 6*. And to take *joyfully the spoiling of their Goods*. This is that I aim at, There is no management, nor improvement, of any affliction, but meerly and solely by the *Consolations of the Holy Ghost*. Is it then of any esteem or value unto you, that you lose not all your Tryals, Temptations and Afflictions ? learn to value that whereby alone they are redrend useful.

§. 6. 2. Sin is the second burthen of our lives, and much the greatest ; Unto this, is this Consolation peculiarly suited : So *Heb. 6. 17, 18*. an Allusion is taken from the manslayer under the Law, who having killed a man at unawares, and brought the guilt of his blood upon himself, fled with speed for his deliverance to the City of Refuge : our great and only refuge from the guilt of sin, is the Lord Jesus Christ, in the flying to him doth the Spirit administer consolation to us. A sense of sin fills the heart

heart with troubles and disquietness; it is the Holy Ghost, which gives us peace in Christ. That gives an apprehension of wrath, the Holy Ghost sheds abroad the Love of God in our hearts. From thence doth Satan, and the Law accuse us, as objects of Gods hatred, the spirit bears witness with our spirits, that we are the Children of God. There is not any one engine or instrument, that sin useth, or sets up against our peace, but one effect or other of the Holy Ghost towards us, is suited and fitted to the casting of it down.

§. 7. In the whole course of our obedience are his consolations necessary also; That we may go through with it cheerfully, willingly, patiently to the end. This will afterwards be more fully discovered as to particulars, when I come to give directions for our communion with this blessed Comforter. In a word, in all the concerns of this life, and in our whole expectation of another, we stand in need of the consolations of the Holy Ghost.

§. 8. Without them, we shall either despise afflictions, or faint under them, and God be neglected, as to his intendments in them.

Without them, sin will either harden us to a contempt of it, or cast us down to a neglect of the remedies, graciously provided against it.

Without them, Duties will either puff us up with pride, or leave us without that sweetness which is in new obedience.

Without them, prosperity will make us carnal, sensual, and so take up our contentment in these things, and utterly weaken us for the trials of adversity.

Without them, the comforts of our Relations, will separate us from God, and the loss of them make our hearts as *Nabal's*.

Without them, the calamity of the Church will overwhelm us; and the prosperity of the Church will not concern us.



Without them, we shall have wisdom for no work, *Peace* in no condition, strength for no duty, success in no trial, joy in no state, no comfort in life, no light in death.

§. 9. Now our Afflictions, our sins, and our obedience, with the Attendencies of them respectively, are the great concerns of our lives; what we are, in reference unto God, is comprized in them, and the due management of them, with their contraries, which come under the same rule; Through all these, doth there run a line of consolation from the Holy Ghost, that gives us a joyful issue throughout: How sad is the condition of poor souls destitute of these consolations? What poor shifts are they forced to betake themselves unto? what Giants have they to encounter in their own strength? and whether they are conquered, or seem to conquer, they have nothing but the misery of their trials.

2. The second thing considerable, to teach us to put a due valuation on the consolations of the Holy Ghost, is, the matter of them, or that wherewith he comforts us. Now this may be referred to the two heads, that I have formerly treated of: the Love of the Father, and the Grace of the Son. All the consolations of the Holy Ghost consist in his acquainting us with and communicating unto us, the Love of the Father, and the Grace of the Son: nor is there any thing in the one or the other, but he makes it a matter of consolation to us; so that indeed we have our communion with the Father in his Love, and the Son in his Grace, by the operation of the Holy Ghost.

§. 11. 1. First, He communicates to us, and acquaints us with the Love of the Father. Having informed his Disciples with that ground and foundation of their consolation, which by the comforter they should receive; our blessed Saviour, *John 16. 27.* shuts up all in this, *The Father himself loveth you.* This is that which the Comforter is given to acquaint us withal; even that God is the Father, and that he loves us. In particular, that the Father the first Person in Trinity, considered so distinctly, loves us. On this

this account is he said so often to come forth from the Father, because he comes in pursuit of his Love, and to acquaint the Hearts of Believers therewith, that they may be comforted and established. By perswading us of the eternal, and unchangeable Love of the Father, he fills us with Consolation. And indeed all the effects of the Holy Ghost before mentioned, have their tendency this way. Of this Love, and its transcendent excellency you heard at large before. Whatever is desireable in it, is thus communicated to us by the Holy Ghost. A sense of this is able, not only to relieve us, but to make us in every condition to rejoice with joy unspeakable, and glorious. It is not with an increase of *Corn, and Wine, and Oil*; but with the shining of the countenance of God upon us, that he comforts our souls, *Psal. 4. 6.* *The world hateth me,* (may such a soul as hath the spirit say,) but *my Father loves me.* Men despise me, as an Hypocrite, but my Father loves me, as a Child. I am poor in this world, but I have a rich inheritance in the love of my Father. I am straitned in all things, but there is bread enough in my Fathers house. I mourn in secret, under the power of my lusts, and sin, where no eye sees me; yea, but the Father sees me, and is full of compassion. With a sense of his kindness, which is *better then life*, I rejoyce in tribulation, glory in affliction, triumph as a conquerour. Though I am *killed all the day long*, All my sorrows have a bottom that may be fathomed; my trials have bounds that may be compassed: but the breadth, and depth, and height of the love of the Father, who can expresse? I might render glorious this way of the Spirits comforting us, with the Love of the Father, by comparing it with all other causes, and means of joy and consolation whatever. And so discover their emptiness, its fulness, their nothingness, its being all; as also by revealing the properties of it before rehearsed.

§. 12. Again, He doth it by communicating to us, and acquainting us with the Grace of Christ. All the fruits of his

his Purchase, all the *desirableness* of his Person, as we are Interested in him. The Grace of Christ ( as I formerly discoursed at large ) is referred to two Heads : The *Grace* of his Person ; and of his *Office*, and Work. By both these doth the Holy Ghost administer Consolation to us, *John* 14. 15. He *glorifies* Christ, by revealing his *Excellencies*, and desirableness to Believers, as the *chiefest of Ten thousand, altogether lovely*. And then he shews them of the *Things* of Christ ; his *Love, Grace*, all the Fruits of his Death, *Suffering, Resurrection*, and Intercession, and with these supports their Hearts and Souls. And here whatever is of refreshment in the *Pardon* of Sin, deliverance from the Curse, and Wrath to come, in *Justification*, and Adoption, with the innumerable *Privileges* attending them in the *Hope* of the Glory given unto us, comes in on this Head of account.

§. 13. Thirdly, The *Principle*, and Fountain of all his actings for Consolation, comes next under consideration to the same end, and this leads us a little nearer to the Communion intended to be directed in. Now this is his own great *Love*, and Infinite Condescension. He willingly *proceedeth*, or *comes forth* from the Father to be our Comforter. He knew what we were, and what we could *do*, and what would be our dealings with him. He knew we would *grieve* him, *provoke* him, *quench* his *Motions*, *defile* his dwelling place ; and yet he would come to be our *Comforter*. Want of a due *Consideration* of this great *Love* of the Holy Ghost, weakens all the *Principles* of our Obedience. Did this dwell, and abide upon our *Hearts*, what a dear *valuation* must we needs put upon all his *Operations* and actings towards us ? Nothing indeed is *valuable*, but what comes from *Love* and good-will. This is the way the Scripture takes to raise up our Hearts, to a Right and due Estimation of our *Redemption* by Jesus Christ. It tells us that he did it *freely* ; that of his own *Will* he hath laid down his *Life*, that he did it out of *Love*. *Herein is manifested the Love of God, that he laid down*

down his Life for us, he loved us, and gave himself for us, He loved us, and washed us with his own Blood. Hereunto it adds our State and Condition, considered as he undertook for us, Sinners, Enemies, Dead, Alienated, then he loved us, and dyed for us, and washed us with his Blood. May we not hence also have a Valuation of the Dispensation of the Spirit for our Consolation. He proceeds to that end from the Father; he Distributes as he Will, Works as he pleaseth. And what are we towards whom he carrieth on this Work? Froward, perverse, unthankful, grieving, vexing, provoking him. Yet in his Love and tenderness, doth he continue to do us good. Let us by Faith consider this Love of the Holy Ghost. It is the Head and fource of all the Communion we have with him in this Life. This is, as I said, spoken only to prepare our Hearts to the Communion proposed: And what a little Fortion is it, of what might be spoken? How might all these considerations be aggravated? What a numberless Number might be added? It suffices that from what is spoken it appears, that the Work in Hand is amongst the greatest Duties, and most excellent Priviledges of the Gospel.

## CHAP. VII.

*The general ways of the Saints acting in Communion with the Holy Ghost.*

AS in the account of the Actings of the Holy Ghost in us, we manifested the general adjuncts of his actings, or the manner thereof; so now in the description of the Returns of our Souls to him, I shall in the first place, propose the general actings of Faith, in reference to this Work of the Holy Ghost, and then descend unto particulars: Now there are three general ways, of the Souls Deportment in this Communion, expressed all negatively in the Scripture, but all including positive Duties.



§. 2. 1. Now these are First. *Not to grieve him.*

2. Secondly, *Not to quench his motions.*

3. Thirdly, *Not to resist him.*

§. 3. Three Things considerable in the Holy Ghost.

1. First, His *Person*, as dwelling in us.

2. Secondly, His *actings* by *Grace*, or his motions.

3. Thirdly, His *working* in Ordinances of the Word, and the Sacraments; all for the same end and purpose.

To these *three*, are the *three* Cautions before suited.

1. First, *Not to grieve him*, in respect of his *Person* dwelling in us.

2. Secondly, *Not to quench him*, in respect of the *actings* and motions of his *Grace*.

3. Thirdly, *Not to resist him* in respect of the *Ordinances* of Christ and his Gifts, for their Administration. Now because the whole *general Day* of Believers in their Communion with the Holy Ghost, is comprised in these three things; I shall handle them severally.

§. 4. The First *Caution* concerns his *Person* immediately, as dwelling in us. It is given Eph. 4. 30. *Grieve not the Holy Spirit of God.* There is a complaint, Isa. 63. 10. of them who *vexed, or grieved the Spirit of God.* And from thence doth this *Caution* seem to be taken. That it is the *Person* of the *Holy Ghost* which is here intended, is evident.

First, from the *Phrase*, or manner of expression, with a double Article τὸ πνῆμα τὸ ἅγιον; *that Holy Spirit*: And also,

2. From the *Work* assigned to him in the following Words, of *Sealing to the Day of Redemption.* Which (as hath been manifested, ) is the *Work* of the Holy Ghost. Now whereas this may be understood of the Spirit in *others*, or in *our selves*; it is evident that the Apostle intends in the *latter sense*, by his addition of that *signal*, and eminent Priviledges which we our selves enjoy by him, he *Seals* us to the Day of Redemption.

Let us see then the tendency of this expression, as comprizing the first *General Rule* of our Communion with the Holy Ghost. *Grieve not the Spirit.*

The

The term of *grieving*, or *affecting with sorrow*, may be considered either *Actively*, in respect of the Persons *grieving*, or *Passively* in respect of the Persons *grieved*. In the latter sense the expression is *Metaphorical*; the Spirit cannot be *grieved*, or *affected with sorrow*, which infers alteration, disappointment, weakness, all incompatible with his infinite perfections: yet men may actively do that which is fit and able to *grieve* any one that stands affected towards them, as doth the Holy Ghost. If he be not *grieved*, it is no thanks to us, but to his own unchangeable nature.

So that there are two things denoted in this expression.

First, That the Holy Ghost is affected towards us, as one that it loving, careful, tender, concerned in our good, and well-doing, and therefore upon our miscarriages is said to be *grieved*. As a good friend of a kind, and loving nature is apt to be so on the miscarriage of him whom he doth affect. And this is that we are principally to regard in this caution as the ground and foundation of it; the Love, Kindness, and Tenderneſs of the Holy Ghost unto us. *Grieve him not.*

Secondly, That we may do those things, that are proper to *grieve* him, though he be not passively *grieved*; our sin being no less therein, then if he were *grieved* as we are. Now this is done, how the Spirit is *grieved*, the Apostle declareth in the contexture of that Discourse, *verses* 21, 22, 23, 24. He *presseth* to a progress in *Sanctification*, and all the Fruits of Regeneration, *ver.* 25, 26, 27, 28, 29. He dehorts from sundry particular Evils, that were contrary thereto, and then gives the general enforcement of the one and the other; and *grieve not the Holy Spirit of God*; that is by coming short of that universal *Sanctification*, which our planting into Christ doth require. The *positive Duty* included in this caution, of not *grieving the Holy Spirit* is this, That we *pursue universal Holiness with regard* unto, and upon the account of

of the *Love, kindness, and tenderness*, of the Holy Ghost. This is the Foundation of our Communion, we have in general. When the Soul considers the Love, kindness and tenderness of the Holy Ghost unto him, when he considers all the Fruits and acts of his love and goodwill towards him, and on that account, and under that consideration, because he is so *concerned* in our ways, and walkings, to abstain from *Evils* and to *walk in all Duties* of Holiness, this is to have *Communion* with him. This consideration that the Holy Ghost, who is our *Comforter*, is delighted with our *Obedience*, grieved at our *Evils*, and Follies, being made a continual motive to, and reason of our close walking with God in all Holiness, is, I say, first general way of our *Communion* with him.

§. 6. Here let us fix a little. We lose both the *Power* and *Pleasure* of our Obedience, for want of this consideration. We see on what account the Holy Ghost undertakes to be our *Comforter*, by what ways and means he performs that *Office* towards us : What an unworthy thing it is to *grieve* him, who comes to us on purpose to give us Consolation ? Let the Soul in the whole course of its Obedience exercise it self by Faith to thoughts hereof, and lay due Weight upon it. The Holy Ghost in his Infinite Love and kindness towards me, hath condescended to be my Comforter ; He doth it willingly, freely, powerfully ; what have I received from him ? In the Multitude of my perplexities how hath he *refreshed* my Soul ? Can I live one Day without his Consolations ? And shall I be regardless of him in that wherein he is concerned ? Shall I grieve him by negligence, sin and folly ? Shall not his Love constrain me to walk before him to all well Pleasing ? So have we in general, *Fellowship* with him.

§. 7. The second is that of the 1 Thes. 5. 19. *Quench not the Spirit*. There are various thoughts about the Sense of these Words. The Spirit in others, that is, their spiritual Gifts say some. But then it falls in  
with

with what follows verſ. 20. *deſpiſe not Propheſying*. The *Light* that God hath ſet up in Hearts, ſay others. But where is that called abſolutely *τὸ πνεῦμα* the Spirit. It is the Holy Ghoſt himſelf that is here intended. Not *immediately* in reſpect of his *Perſon*, in which regard he is ſaid to be grieved, which is a Perſonal affection : But in reſpect of his *Motions*, actings, and Operations. The Holy Ghoſt was typified by the Fire, that was always kept alive on the *Altar*. He is alſo called a Spirit of *burning*. The reaſons of that Alluſion are manifold, not now to be Inſiſted on. Now the Oppoſition that is made to *Fire* in its actings, is by *quenching*. Hence the oppoſition made to the *actings* of the Holy Ghoſt are called *Quenching of the Spirit*, as ſome kind of wet Wood will do, when it is caſt into the Fire. Thence are we ſaid in Purſuance of the Metaphor, *ἀναζωπυρεῖν*, to ſtir up with new *Fire* the Gifts that are in us. The Holy Ghoſt is ſtriving with us, acting in us, moving variously for our growth in Grace, and bringing forth Fruit meet for the Principle he hath indued us withal. Take heed ( ſaith the Apoſtle ) leaſt by the Power of our *Luſts* and *Temptations*, you attend not to his workings, but hinder him in his good will towards you; that is, what in you lyeth.

§. 8. This then is the ſecond *General Rule* for our *Communion* with the Holy Ghoſt. It Reſpects his gracious *Operations* in us, and by us. There are ſeveral and *various ways*, whereby the Holy Ghoſt is ſaid to *Act*, *exert*, and *put forth* his Power in us: Partly by moving upon, and ſtirring up the Grace we have received : Partly by new ſupplies of Grace from Jeſus Chriſt, falling in with occaſions for their *exerciſe*, raiſing good *Motions* immediately, or occaſionally with us, all tending to our *furtherance* in Obedience, and walking with God. All theſe are we carefully to *obſerve* and take notice of. Conſider the *Fountain*, whence they come and the end which they lead us unto; Hence have we *Communion* with the Holy Ghoſt, when



when we can consider him by Faith, as the immediate Author of all supplies, assistances, and the whole relief we have by Grace, of all good actings, risings, Motions in our Hearts, of all strivings and contendings against Sin; When we consider I say, all these his actings, and workings in their tendencies to our Consolation, and on that account are careful and watchful to improve them all to the end aimed at, as coming from him, who is so loving and kind, and tender to us, we have Communion with him.

§. 9. This is that which is intended. Every Gracious acting of the Blessed Spirit in and towards our Souls, is constantly by Faith to be considered as *coming* from him in a peculiar manner: His Mind, his good will, is to be observed therein. Hence care and Diligence for the improvement of every motion of his will arise, thence Reverence of his Presence with us, with due Spiritual regard to his Holiness doth ensue, and our Souls are wonted to entercourse with him.

§. 10. 3. The third caution concerns *him*, and his *Work* in the dispensation of that great *Ordinance* of the Word. Stephen tells the *Jews*, *Act. 7. 51.* that *they resisted the Holy Ghost*, How did they do it? Why as their *Fathers did it*. As your Fathers did, so do you. How did their Fathers resist the Holy Ghost? *ver. 52.* They *persecuted the Prophets and slew them*; their opposition to the Prophets in preaching the Gospel, or their shewing of the coming of the just one, was their *resisting* of the Holy Ghost. Now the Holy Ghost is said to be resisted in the contempt of the *preaching* of the Word, because the Gift of *preaching* of it is from him. The *manifestation of the Spirit is given to profit*. Hence when our Saviour Promiseth the Spirit to his *Disciples*, to be present with them for the conviction of the World; he tells them he will give them a *Mouth and Wisdom*, which their Adversaries shall not be able to *gainsay*, nor *resist*: *Luk. 20. 16.* concerning which in the accomplishment of it in *Stephen*, it is said that they *were not able to resist the Spirit by which he spake*, *Act. 6. 10.*

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The *Holy Ghost* then setting up a *ministry* in the Church, separating men thereto, furnishing them with gifts and abilities for the dispensation of the Word; the not obeying of that word, opposing of it, not falling down before it, is called resisting of the Holy Ghost. This in the examples of the wickedness of others are we cautioned against. And this enwraps the third general Rule of our Communion with the Holy Ghost; in the dispensation of the Word of the Gospel, the Authority, wisdom and goodness of the Holy Ghost, in furnishing men with gifts for that end, and purpose, and his presence with them, as to the vertue thereof, is to be eyed; and his subjection given unto it on that account. On this reason I say, on this ground, is obedience to be yeilded to the word, in the ministerial dispensation thereof; because the Holy Ghost and he alone doth furnish with gifts to that end and purpose. When this consideration causeth us to fall low before the word, then have we Communion with the Holy Ghost in that Ordinance. But this is commonly Spoken unto.

## CHAP. VIII.

### *Particular Directions for Communion with the Holy Ghost.*

**B**Efore I name Particular Directions for our Communion with the Holy Ghost, I must premise some Cautions, as far as the directions to be given concern his Worship.

First, The Divine Nature is the Reason, and cause of all worship; so that it is impossible to *worship any one* person, and not worship the whole Trinity. It is (and that not without ground) denied by the Schoolmen, that the formal Reason and object of divine worship, is in the persons precisely considered; that is, under the formally constitutive Reason of their Personality, which is their Relation to each other: But this belongs to the Divine Nature, and Essence, and to their distinct persons as they are identified with the Essence it self. Hence is that way of praying

praying to the Trinity, by the repetition of the same Petition, to the several persons ( as in the *Letany* ) *groundless*, if not impious. It supposeth that one person is worshiped, and not another, when each Person is worshiped as God, and each Person is so. As though we first should desire one thing of the Father, and be heard and granted by him, then ask the same thing of the Son, and so of the *Holy Ghost* ; And so act as to the same thing of the three distinct acts of worship, and expect to be heard, and have the same thing granted three times distinctly, when all the works of the Trinity, *ad extra*, are indivisible.

The proper, and peculiar object of divine worship, and invocation, is the *Essence of God* in its infinite Excellency, Dignity, Majesty, and its *causality*, as the first sovereign cause of all things : Now this is common to all the Three Persons, and is proper to each of them ; not formally, as a Person, but as God blessed for ever. All Adoration respects that which is common to all : so that in each Act of Adoration and Worship, *all* are adored, and worshiped. The Creatures worship their Creator ; and a man him in whose image he was created, viz. him from whom *descendeth every good and perfect gift* ; all this describing God, as Hence.

§. 2. Secondly, When we begin our Prayers to God the Father, and end them in the name of *Jesus Christ* : yet the Son is no less invocated, and worshiped in the beginning than the Father, though he be peculiarly mentioned as mediator in the close ; not as Son to himself, but as Mediator to the whole Trinity, or God in Trinity. But in the invocation of God the Father, we invoke every Person, because we invoke the Father as God, every Person being so.

§. 3. Thirdly. In that heavenly *Directory* which we have, Eph. 2. 18. this whole business is declared : our access in our worship is said to *be to the Father* ; and this through Christ, or his mediation, by the Spirit, or his assistance. Here is a distinction of the Persons, as to their operations

operations ; but not at all as to their being the object of our Worship. For the Son, and the Holy Ghost are no less worshiped, in our *access* to God, than the Father himself. Only the Grace of the Father, which we obtain by the mediation of the Son, and the assistance of the spirit, is that which we draw nigh to God for. So that when by the distinct dispensation of the Trinity, and every Person, we are lead to worship ; that is, to act Faith on, or invoke any Person, we do herein worship the whole Trinity, and every Person, by what name soever, of Father, Son, or Holy Ghost, we invoke him. So that this is to be observed in this whole matter ; That when any work of the Holy Ghost (or any other Person ) which is appropriated to him (we never exclude the concurrence of other Persons) draws us to the worship of him ; yet he is not worshiped exclusively, but the whole Godhead is worshiped.

§. 4. Fourthly. These Cautions being premised, I say, that we are distinctly to worship the Holy Ghost. As it is in the case of Faith, in respect of the Father and the Son, *John. 14. 1. Believe in God, believe also in me.* This extends it self no less to the *Holy Ghost*. Christ called the Disciples for the acting of Faith on him, he being upon the accomplishment of the great work of his Mediation : and the Holy Ghost now carrying on the work of his Delegation requireth the same. And to the same purpose are their distinct operations mentioned. *My Father worketh hitherto, and I work.* Now as the formal Reason of the worship of the Son, is not his Mediation, but his being God, Mediation being a powerful motive thereto : so the formal Reason of our worshiping the Holy Ghost, is not his being our Comforter, but his being God, yet his being our Comforter is a powerful motive thereunto.

§. 5. This is the sum of the first Direction. The Grace, actings, Love, effects of the Holy Ghost, as he is our Comforter, ought to stir us up, and provoke us to *Love, worship, believe in, and invoke him* : though all this being directed



directed to him as God, is no less directed on that account, to the other *Persons*, than to him; only by the Fruits of his Love towards us, are we stirred up unto it.

§. 6. These things being presupposed; Let the Saints learn to act Faith *distinctly* on the Holy Ghost, as the immediate efficient cause of all the good Things mentioned. Faith I say, to *Believe* in him; and Faith in all Things to *Believe* him, and to yield Obedience to him. Faith, not Imagination. The distinction of the Persons in Trinity, is not to be *fancied* but believed. So then, the Scripture so fully, frequently, clearly, *distinctly* ascribing the Things we have been speaking of, to the *immediate efficiency* of the Holy Ghost, Faith closeth with him, in the Truth revealed, and *peculiarly* regards him, worships him, serves him, waits for him, prayeth to him, praiseth him; All these things, I say, the Saints do in Faith; The Person of the Holy Ghost, *revealing* its self in these *Operations* and effects, is the *peculiar* Object of our Worship. Therefore when he ought to be *peculiarly* honoured, and is not, he is peculiarly sinned against, *Acts* 5. 2. *Ananias* is said to ly to the Holy Ghost: Not to God, which being taking essentially, would denote the whole Trinity; but peculiarly to the Holy Ghost. Him he was to have honoured *peculiarly*, in that especial Gift of his, which he made profession of: Not doing it, he sinned peculiarly against him: But this must be a little farther branched into Particulars.

§. 7. Let us then lay weight on every *Effect* of the Holy Ghost, in any of the *Particulars* before mentioned, on this account, that they are *acts* of his Love, and Power toward us. This Faith will do that takes notice of his *kindness* in all Things. Frequently he performs, in sundry particulars, the Office of a *Comforter* towards us, and we are not thoroughly comforted; we take no Notice at all of what he doth. Then is he *grieved*. Of those who do *Receive* and own the *Consolation* he tenders, and Administers;

ministers ; how few are there that consider him as the comforter, and rejoyce in him as they ought ? Upon every work of consolation that the Believer receives, this ought his Faith to resolve upon. This is from the *Holy Ghost*. He is the Comforter, the *God of all Consolation*. I know there is no *joy, peace, hope*, nor comfort but what he works, gives and bestows ; and that he might give me this Consolation, he hath willingly condescended to this office of a Comforter, his Love was in it, and on that account doth he continue it. Also he is sent by the Father and Son for that end and purpose. By this means come I to be partaker of my joy ; it is in the Holy Ghost ; of consolation, he is the comforter. What price now shall I set upon his Love ? How shall I value the mercy, that I have received ?

§. 8. This I say, is applicable to every particular effect of the Holy Ghost towards us ; and herein have we *communion and fellowship* with him, as was in part discovered in our handling the particulars. Doth he *shed abroad the Love of God in our hearts* ? doth he witness unto our Adoption ? the soul considers his Presence, ponders his Love, his condescension, goodness, and kindness, is filled with reverence of him, and cares not to grieve him, and labours to preserve his Habitation pure and holy.

§. 9. Again, our communion with him causeth in us Returning Praise, and Thanks, and Honour, and Glory, and Blessing to him, on the account of the mercies and privileges which we receive from him, which are many : Herein consists our next direction. So do we with the *Son of God* on the account of our Redemption. *To him that loved us, and washed us with his own blood, to him be praise and glory, Rev. 1. 6. 4. 14.* And are not the like praises and blessings due to him, by whom the work of Redemption is made effectual to us ? who with no less infinite love undertook our consolation, than the Son our Redemption ? when we feel our hearts warmed with joy, supported in peace, established in our obedience, let us ascribe to him the praise that is due to him ; bless his name, rejoyce in him.

§. 10. And this glorifying of the Holy Ghost in thanksgivings, on a spiritual sense of his consolations, is no small part of our communion with him. Considering his free engagement in this work, his coming forth from the Father to this purpose, his mission by the Son, and condescension therein, his Love and kindness, the soul of a believer, is powred out in thankful praises to him, and is sweetly affected with the duty. There is no duty that leaves a more heavenly favour in the soul than this doth.

§. 11. Also in our prayers to him, for the carrying on the work of our consolation, which he has undertaken lies our communion with him. *John* prays for Grace and Peace from the *Seven Spirits* that are before the Throne; or the *Holy Ghost*, whose operations are perfect and compleat. This part of his worship is expressly mentioned frequently in Scripture, and all others do necessarily attend it. Let the Saints consider, what need they stand in of these effects of the *Holy Ghost* before mentioned, with many such others, as might be insisted on. Weigh all the priviledges, which we are made partakers of; Remember that he distributes them as he will; that he hath the Sovereign disposal of them, and they will be prepared for this duty.

§. 12. How and in what sense it is to be performed, hath been already declared: what is the formal reason of this worship, and ultimate object of it, I have also manifested. In the duty itself is put forth no small part of the Life, Efficacy, and Vigor of Faith: and we come short of that enlargedness of spirit in dealing with God, and are straightned from walking in the breadth of his ways, which we are called unto, if we learn not our selves to meet him with his worship in every way, he is pleased to communicate himself unto us. In these things he does so, in the Person of the Holy Ghost; In that Person do we meet him, his Love, Grace, and Authority, by our prayers and supplications.

§. 13. Again, Consider him as he condescends to this delegation

Chap. VIII. *Of Communion with the Holy Ghost.* 359

delegation of the Father, and the Son, to be our Comforter, and ask him daily of the Father in the name of Jesus Christ. This is the daily work of Believers. They look upon, and by Faith consider the Holy Ghost, as promised, to be sent: In this promise they know lies all their Grace, Peace, Mercy, Joy and Hope. For by him so promised, and him alone, are these things communicated to them. If therefore our life to God, or the joy of that life be considerable, in this we are to abound: to ask him of the Father, as *Children* do of their *Parents*, daily bread. And as in this asking and receiving of the Holy Ghost, we have communion with the Father, in his Love, whence he is sent, and with the Son in his Grace, whereby he is obtained for us, so with himself, on the account of his voluntary condescension to this Dispensation. Every request for the Holy Ghost, implyes our closing with all these; *Oh the Riches of the Grace of God.*

§. 14. Humbling our selves for our miscarriages in reference to him, is another part of our communion with him. That we have grieved him, as to his Person, quenched him, as to the motion of his grace, or resisted him in his Ordinances, is to be mourned for, as hath been declared. Let our Souls be humbled before him on this account. This one considerable ingredient of *Godly sorrow*, and the thoughts of it, are as suitable to the affecting of our Hearts with humiliation, and indignation against sin, as any other whatever. I might proceed in the like considerations; as also make application of them to the particular effects of the Holy Ghost enumerated; but my design is only to point out the heads of things, and to leave them to the improvement of others.

§. 15. I shall shut up this whole discourse with some considerations, of the sad estate and condition of men not interested in this promise of the Spirit, nor made partakers of his Consolation.

1. They have no true Consolation or comfort, be their Estate and Condition what it will. Are they under afflicti-



on or in trouble? They must bear their own burden; and how much too weak they are for it, if God be pleased to lay on his hand with more weight than ordinary, is easily known. Men may have stoutness of Spirit, and put on great Resolutions to wrestle with their troubles. But when this is merely from the natural spirit of a man,

1. For the most part it is but an outside. It is done with respect to others, that they may not appear low spirited, or dejected. Their hearts are eaten up and devoured with troubles and anxiety of mind. Their thoughts are perplexed, and they are still striving, but never come to a conquest. Every new trouble, every little alteration in their trials, puts them to new vexation. It is an ungrounded resolution that bears them up, and they are easily shaken.

2dly. What is the best of their resolves and enduring? it is but a contending with God, who hath entangled them? the struggling of a Flea under a Mountain. Yea tho on outward Considerations and Principles, they endeavour after patience and tolerance; yet all is but a contending with God; a striving to be quiet under that which God hath sent on purpose to disturb them: God doth not afflict men without the Spirit, to exercise their Patience; but to disturb their Peace and Security. All the arming themselves with Patience and Resolution, is but to keep the Hold that God will cast 'em out of. This is their best consolation in the time of their trouble.

3. Thirdly, if they do promise to themselves any thing of the care of God towards them, and relieve themselves thereby, as they often do on one account or another, (especially when they are driven from other holds) all their relief is but like the dreaming of an hungry man, who supposeth that he eateth and drinketh, and is refreshed; but when he awaketh, he is empty, and disappointed. So are they as to all their reliefe, that they promise to receive from God, and the support which they seem to have from him. When they are awaked at the latter day and  
see

see all things clearly, they will find that God was their enemy, laughing at their calamity, and mocking when their fear was on them.

§. 16. So is it with them in trouble. Is it any better with them in their prosperity? This indeed is often great and is marvelously described in Scripture, as to their lives, and oftentimes quiet, peaceable ends. But have they any true consolation all their days? They *eat, drink, sleep*, and make merry, and perhaps heap up to themselves: but how little do these things make them to differ from the beasts that perish? *Solomons* advantage to have the use, and know the utmost of these things much beyond any of the sons of men of our generation, is commonly taken notice of. The account also that he gives of them is known: They are all vanity, and vexation of Spirit. This is their consolation; a *crackling of thornes* under the pot, a sudden flash, and blaze; that begins but to perish. So that both *Adversity* and *Prosperity* slayeth them, and whether they are laughing or crying, they are still dying.

§. 17. Secondly, They have no peace; No peace with God, nor in their own souls. I know that many of them upon false bottoms, grounds, and expectations, do make a shift to keep things in some quietness. Neither is it my business at present to discover the falseness and unsoundness of it. But this is their State: True, and Solid peace being an effect of the *Holy Ghost* in the hearts of Believers (as hath been declared) they who are not made partakers of him, have no such peace. They may cry *Peace, Peace* indeed, when sudden destruction is at hand. The Principles of their peace, (as may be easily evidenced) are darkness, or ignorance, treachery of Conscience, self righteousness, and vain hope. To these heads may all the principles of their peace be reduced, and what will these avail them in the day when the Lord shall deal with them?

§. 18. I might say the same concerning their *joy* and *hope*: they are false and perishing. Let them then consider this, who have satisfied themselves with a persuasion

sion of their interest in the good things of the Gospel, and yet have despised the Spirit of Christ. I know there are many that may pretend to him, and yet are strangers from his Grace. But if they perish who in profession use him kindly, and honour him, if he dwell not in them with power, where shall they appear who oppose and affront him? The Scripture tells us, that unless the Spirit of Christ be in us, we are dead, we are reprobates, we are none of Christs without him, you can have none of these glorious effects of his towards Believers before mentioned; and you are so far from enquiring whether he be in you or no, as that you are ready to deride them in whom he is. Are there none who profess the Gospel, who have never once seriously enquired, whether they are made partakers of the *Holy Ghost* or no? you that almost account it a ridiculous thing to be put upon any such *Question*; who look on all men as vain pretenders that talk of the Spirit; the Lord awake such men to a sight of their condition, before it be too late. If the *Spirit dwell not in you*, if he be not your Comforter, neither is God your *Father*, nor the *Son* your *Advocate*, nor have you any portion in the Gospel. O that God would awake some poor soul to the consideration of this thing; before the neglect and contempt of the *Holy Ghost* come to that despising of him, from which there is no recovery; That the Lord would spread before them all the folly of their hearts, that they may be ashamed, and confounded, and do no more Presumptuously.

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A N

# Alphabetical T A B L E.

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A.

|  |          |
|--|----------|
| <b>A</b> Bility of Christ to bear whatever of God's Wrath was due unto us,                         | [Page 87 |
| Acceptation with God (.1) That Satisfaction be made.   |          |
| (2) That the righteousness of the Law be fulfilled   | 238      |
| Adoption, its Nature and Priviledges   | 282, &c. |
| Adoption gives largeness of Heart in Duties  | 291      |
| Adoption gives Right and Title to all the Priviledges of God's House                               | 279, &c. |
| Adopted Sons of God have a Right to the things of this World                                       | 283      |
| Afflictions, wherein we need Consolation and support   | 340      |
| Afflictions of the Saints, Christ compassionate to   | 197      |
| Attributes of God display'd in Christ in sundry particulars  | 115      |
| Attributes of God: How he hath actually manifested the Glory of them all in a way of doing us good | 120      |

B.

|   |          |
|---|----------|
| <b>B</b> elievers esteem and value of Jesus Christ. (1.) They value him above all other things. (2.) They value him above their lives. (3.) They value him above all spiritual Excellencies | 185, &c. |
| Believers Communion with Christ in purchased Grace  | 224      |
| Be-   |          |



## The Table.

|  | Page |
|--|------|
| Believers, <i>what they are purchased from</i>   | 226  |
| Believers <i>hold distinct Communion with Christ in this Grace of Acceptation</i>                            | 239  |
| Believers <i>are freed from the Instituted Law of Ordinances: And in reference to the Moral Law, how far</i> | 290  |

### C.

|   |          |
|---|----------|
| <b>C</b> <i>Hastity unto Christ, consists in three things</i>   | 199      |
| Christ's <i>undertaking as a Publick Person in the work of Reconciliation as a Mediator, &amp;c.</i>  | 240, &c. |
| Christ <i>honoured (1.) Of the Father. (2.) Of the Angels. (3.) Of the Saints</i>   | 261      |
| Christ's <i>Departure, and its Usefulness to the Disciples</i>  | 291      |
| Communion with God <i>consisteth in his communication of himself unto us</i>  | 6        |
| Communion <i>in general: What it is</i>   | 7        |
| Communion of Grace <i>from the several Persons of the Deity, the Necessity of the Saints Communion with them</i>  | 17       |
| Communion <i>the Saints have with the Father is in Love</i>   | 20       |
| Communion <i>with the Father in Love, with Inferences</i>   | 38       |
| Communion with God <i>is (1.) Acceptable. (2.) It will indear the Soul to him. Objections answer'd.</i>   | 42, &c.  |
| Communion <i>set forth (1.) The Sweetness. (2.) The Delight. (3.) The Safety. (4.) The Comfort of it.</i>   | 55       |
| Communion with Christ <i>in a Conjugal Relation, in respect of consequential Affections</i>   | 155      |
| Communion <i>the carrying of it on</i>  | 165      |
| Communion <i>What must be done in the want of it</i>  | 170, &c. |
| Communion with Christ <i>in purchased Grace</i>   | 202      |
| Communion with the Holy Ghost, <i>the foundation of it</i>  | 288      |
| Communion <i>in particular with the Holy Ghost (1.) What it is he comforts us against. (2.) Where-with he comforts us. (3.) The Principle of all his Actings for our Consolations</i> | 340      |
|   | Com-     |

## The Table.

|   | Page |
|---|------|
| Communion with the Holy Ghost, (1.) The Rise and Fountain of it. (2.) The manner of his being given. (3.) The Manner of receiving him. (4.) His abiding with us. (5.) His acting in us. (6.) What are the effects of his working in us. | 294  |

### D.

|   |     |
|---|-----|
| <b>D</b> escription Christ gives (1.) Of Himself. (2.) Of his Church.         | 52  |
| Description of Christ, Cant. 5. opened at large                               | 76  |
| Death of Christ for the Saints  | 179 |
| Directions for Communion with the Holy Ghost                                  | 353 |
| Duty of Believers towards Christ  | 207 |
| Duties in the best, we have Defilement  | 232 |
| Duties, (1.) Slaves take Liberty from Duty. (2) Children have Liberty in Duty | 292 |

### E.

|  |     |
|--|-----|
| <b>E</b> xcellency of, and Communion with Jesus Christ the Son | 155 |
| Excellency of the Grace of Christ to Believers                 | 345 |
| What Effect our Communion with the Holy Ghost hath in us       | 357 |
| Sad Effects of those that have not the Spirit working in them  | 351 |

### F.

|   |       |
|---|-------|
| <b>F</b> aith, Hope and Love act themselves in all manner of obedience, and Appointed Worship | 13    |
| Faith must be acted through the Son to the Father   | 25    |
| K k   | Faith |

## The Table.

|   | Page |
|---|------|
| Faith, <i>By it we give up our Sins to Christ : By it we honour Christ ; And it endears the Souls of the Saints to him</i>  | 265  |
| Faith exercises it self three ways, (1.) <i>In Meditation.</i> (2.) <i>In fixing on the Promises.</i> (3.) <i>In Prayer</i> | 269  |
| Faith eyes the Blood of Jesus Christ as the Blood of Sprinkling   | 279  |
| Faith alone makes Benefit of the Promises   | 301  |
| Faith acted distinctly on the Holy Ghost  | 356  |
| Father's Love, the Spirit acquaints us with   | 344  |
| Fellowship which the Saints have with the Lord Jesus Christ   | 49   |
| Fellowship with Christ, wherein, proved to be in Grace  | 59   |
| Fulness of Grace in Christ's Humane Nature, sets forth the amiableness thereof  | 85   |

### G.

|   |     |
|---|-----|
| <b>G</b> eneral Description given of Christ   | 93  |
| God's Love (1.) <i>It is Eternal.</i> (2.) <i>Unchangeable.</i> (3.) <i>It is Fruitful</i>  | 80  |
| God by the Work of Creation reveals himself in many of his Properties, as his Power, Goodness, Wisdom and Alfsufficiency                                    | 105 |
| Grace, Its manifestation of Pardoning Mercy, the only Door of Entrance into any comfortable Communion with God  | 2   |
| Graces described, as they are acted on God the Father, and peculiarly and distinctly yielded unto him by the Saints   | 10  |
| Grace Purchased, the Nature of it, referred to Three Heads, (1.) <i>Acceptation.</i> (2.) <i>Sanctification</i> (3.) <i>Priviledges with and before God</i> | 229 |
| Grace Habitual, given to oppose the principle of Lust that is in us by Nature   | 234 |
| Grace   |     |

## The Table.

|  | Page |
|--|------|
| Grace the <i>Fulness</i> of it invested in Christ by the Father  | 275  |
| Grace actual, whereby the Saints are enabled to perform particular Duties according to the Mind of God | 276  |

### H.

|  |     |
|--|-----|
| <b>H</b> abit of Grace, what is meant by it, and described at large  | 273 |
| Holding Communion with Christ, the manner of it, (1.) We hold Communion with him in the Obedience of his Life and Merits of his Death, as to acceptance with God the Father. (2.) In his Blood, as to the Spirit of Sanctification, the Habits and Acts of Grace. (3.) And how we hold Communion with him as to the Priviledges we enjoy | 235 |
| House of God, the Saints Priviledges in it   | 279 |
| Humbling our selves for Miscarriages, one part of our Communion with the Holy Ghost  | 359 |

### I.

|  |     |
|--|-----|
| <b>I</b> gnorance and Darkness the fruit of the Curse, and removed only by him who was made a Curse for us | 151 |
| Intercession of Christ with the Father to bestow his Holy Spirit on his Saints                             | 270 |

### J.

|  |       |
|--|-------|
| <b>J</b> OY a fruit of the Spirit, two ways, Either (1.) Immediately by himself, without the consideration of any other Acts, &c. Or (2.) Mediate-ly, By his Works towards us, | 331   |
| K k 2  | Indg- |



## The Table.

|  | Page |
|--|------|
| Judgment of God upon the high Attainments and Abilities of Men, lopping off the Top-Flower of the Pride of Man | 153  |

### K.

|   |     |
|---|-----|
| <b>K</b> nowledge of our Selves in reference to our Eternal condition | 133 |
| Knowledge of our Selves in reference to our supernatural End          | 140 |

### L.

|   |     |
|---|-----|
| <b>L</b> AW-Righteousness discovered  | 134 |
| Learning, Its insufficiency and weakness to disentangle the Souls of Men  | 148 |
| Liberty is from the Spirit of Adoption.   | 289 |
| Liberty of Sons arises from an inward living Principle of Grace   | 277 |
| Life the Principle of all Spiritual Service   | 292 |
| Love of God to Saints, and their love to him, wherein it agrees and differs   | 28  |
| Love from God, of what kind it is, (1.) Eternal. (2.) Free. (3.) Unchangeable. (4.) distinguishing.   | 39  |
| Love of God should be eyed, that it might have effect upon our hearts, in returns of love to him again  | 41  |
| Loveliness of Christ in several particulars, viz. In his Person, Birth, in the whole Course of his Life, in his Death, Resurrection, Ascension, Mediation, in his supplies of Grace, and Ordinances, &c.        | 101 |
| Love of Christ to Saints in four Heads, (1.) Delight. (2.) Valuation. (3.) Pity or Compassion. (4.) Bounty. Love of the Saints to Christ in Four Heads, (1.) Delight. (2.) Valuation. (3.) Chastity. (4.) Duty. | 156 |

# The Table.

|   | Page |
|---|------|
| M.  |      |
| Manner of Saints acting in Communion of the Holy Ghost, (1.) Not to grieve him. (2.) Not to quench his Motions. (3.) Not to resist him. Three things considerable in the Holy Ghost, (1.) His Person as dwelling in us. (2.) His acting by Grace, or his Motions. (3.) His working in the Ordinances of the Word and Sacraments | 347  |
| Motions of the Spirit, when quencht, and his tender regard to Souls considered.   | 349  |
| Mutual Resignation of Christ and Believers unto one another   | 72   |

|  |     |
|--|-----|
| N.   |     |
| Naturally, since the entrance of Sin, no Man hath any Communion with God   | 2   |
| Nature of God's Love in Christ discovered  | 112 |
| Nature Divine, the Reason and Cause of all Worship so that it is impossible to worship any one Person, and not worship the Whole TRINITY | 353 |

|   |     |
|---|-----|
| O.  |     |
| Obedience of Christ to the Law of God as Mediatour                                | 211 |
| Obedience the Gospel Grounds of it. (1.) Its Honour. (2.) Peace. (3.) Usefulness. | 251 |
| Object of Divine Worship  | 354 |
| Outward appearance and condition of the Saints under the Law considered           | I   |

# The Table.

Page

## P.

|  |            |
|--|------------|
| <b>P</b> atience and Forbearance of God  | 111        |
| Peace an effect of the Power of the Holy Ghost   | 330        |
| Peace Christ makes by slaying the Enmity   | 142        |
| Persons of the Godhead considered in their various Operations and Workings   | 248        |
| Personal Excellency and Grace of the Lord Christ doth consist in (1.) His fitness to save from the Grace of Union. (2.) His fulness to save, from the Grace of Communion. (3.) His compleat suitability to all the wants of the Souls of Men | 64         |
| Persons of the Deity act jointly, and yet distinctly   | 14         |
| Persons of the Deity concur in the Work of our Salvation   | 19         |
| Prayer : Graces acted in it to the Father, Son and Spirit, distinctly  | 10, 11, 12 |
| Prayers of Christ always granted   | 271        |
| Prayers, considered two ways : (1.) As a spiritual Duty required of us by God. (2.) As a means of retaining Communion with God, &c.  | 326        |
| Prayer, the necessity of its being directed to the Holy Ghost, for its perfect Operations  | 358        |
| Priviledges Christ hath purchased for us, wherein we have Fellowship with him, (1.) Fellowship in Name. (2.) Fellowship in Right and Title. (3.) In Likeness and Conformity. (4.) In Honour. (5.) In his Sufferings and Kingdom              | 287        |
| Promises of Christ, the Life and Soul of all our comfort   | 311        |
| Promises regulated by the Word in all our requests   | 164        |
| Properties of God discovered only by Christ, and wherein he will be known  | 109        |
| Providence, The work of it discovered in preserving and ruling the World   | 106        |

Q. Qua-

# The Table.

Page

## Q.

|  |     |
|--|-----|
| <b>Q</b> ualifications of the Love of Christ     | 81  |
| Quenching of the Spirit, described and explained | 350 |

## R.

|  |     |
|--|-----|
| <b>R</b> esignation of the Soul, described                                       | 74  |
| Repentance, the necessity of it to be true, and according to the Gospel          | 267 |
| Righteousness that the Saints cordially approve of, and God approves and accepts | 255 |

## S.

|  |     |
|--|-----|
| <b>S</b> aints have Communion with God   | 1   |
| Saints have this Communion distinctly with Father, Son and Spirit  | 7   |
| Saints in Christ have Communion with God by the outgoings of their Souls in acts of Grace  | 9   |
| Saints hold Communion with Christ, the way of it   | 263 |
| Saints look upon Christ as the only Dispenser of the Spirit, three ways, (1.) Of the Spirit of Holiness. (2.) Of an Habit of Holiness. (3.) Of actual assistance | 281 |
| Sanctification, the Nature of it   | 253 |
| Sin, Four things in it, (1.) The desert of it. (2.) Mans Impotency by reason of it. (3.) The Death of it. (4.) A new end put to it.                              | 126 |
| Sin removed, and righteousness bestowed  | 231 |
| Sins against the Holy Ghost  | 298 |
| Sin since the entrance of it no man hath Communion with God, but through Christ  | 2   |
| Sin the Saints greatest burthen  | 342 |
| Spirit   |     |



## The Table.

|  | Page |
|--|------|
| Spirit is given to quicken us, convert us, and to work Faith in us | 245  |
| Spirit never leaves a Believer without Consolation                 | 304  |
| Spirit brings to remembrance the things spoken by Christ, &c.      | 307  |
| Spirit's receiving from Christ, and shewing it unto us             | 312  |
| Spirit's sealing, and the end of it                                | 316  |
| Spirit's giving us an Earnest, &c.                                 | 318  |
| Spirit's Consolation in the Hearts of Believers, &c.               | 327  |

### T.

|   |  |     |
|---|--|-----|
| T | Emptations and afflictions of the Saints wherein Christ shews pity | 187 |
|---|--|-----|

### U.

|   |   |   |
|---|---|---|
| U | Nion the ground of Communion<br>Valuation of the Benefits we receive by the Holy Ghost. | 5 |
|---|---|---|

### W.

|   |   |     |
|---|---|-----|
| W | AY and Manner whereby we hold Communion with the Lord Christ as to his Personal Grace | 68  |
|   | Walking with God, what is required  | 143 |
|   | Wisdom, the whole Store of it laid up in Christ                                       | 103 |
|   | White Stone quits the Claim of the Old Family   | 288 |
|   | Works cannot save us, the reason of it  | 247 |
|   | Worship and the whole Work of the Ministry, relate to the Holy Spirit.                | 333 |

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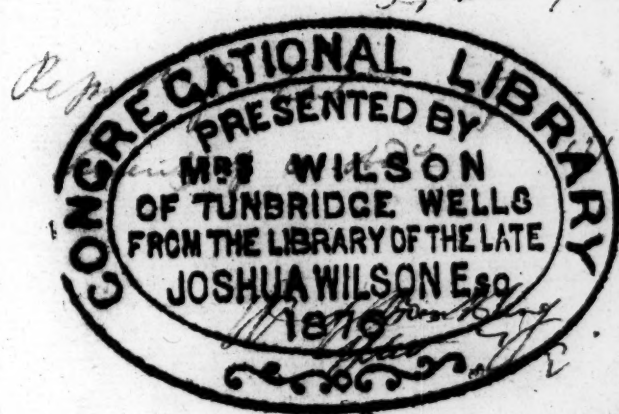
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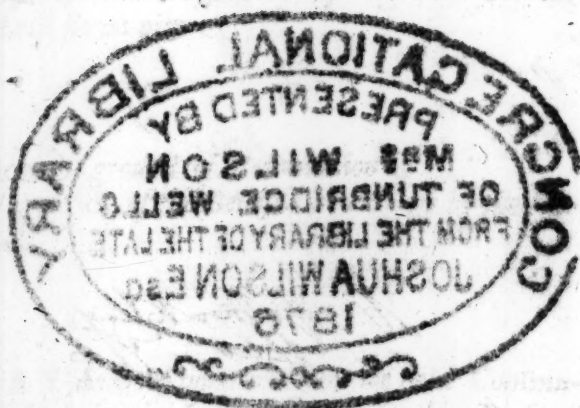
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